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Biographical.

MRS. FRANCES H. GREEN M'DOUGALL

BY S. B. BRITTAN, M. D.

To the Editor of the Banner of Light: The removal of this noble woman from the field of her earthly labors is an event that calls for something more than a passing notice from the American press. It is seldom we have occasion to record the departure of one so distinguished for independent thought, eminent ability as a writer of both prose and verse, and for all the gentle and ennobling attributes and qualities which at once refine, exalt, and dignify human nature. Her example is a mild reproof and a strong incentive to the weak and irresolute; at the same time it is a severe rebuke to the indolent and the unworthy. With a disposition admirably tempered by thorough culture and mature reflection, a loving and hopeful philosophy of life-softened and sweetened by every tender affection-she was yet invincible in her resistance of every form of evil. With a sympathetic spirit that listened with tearful emotion to every tale of suffering, she combined a supreme love of justice and humanity, and an intense hatred of oppression and cruelty, rendering her firm and forcible as she was gentle and forgiving. For the hoary superstitions of the past, and the gigantic wrongs of the world-for all tyranny and tyrants-Genius had placed in her hands the scourge of Nemesis. At the same time she was an earnest and true Reformer, in whom the stern virtues of the Puritan were charmingly modified by every womanly grace and the divin-

Mrs. M'Dougall was born in Smithfield, R. I., about the year 1805. She was the daughter of Mr. George Whipple, and her ancestors were among the early settlers and most distinguished families in the State. While at a tender age her father, by a series of misfortunes, was reduced to poverty, and the little blue-eved Fanny was left to support herself by her own industry, and to depend on such means of improvement as the common school and occasional hours at home. She labored and studied early and late, with a cheerful and hopeful spirit, always making the most of her limited opportunities. Her rare natural endowments soon became apparent to all intelligent observers. More conspicuous than the retentive memory, which enabled her to grasp the principles and details of whatever she read, were the illustrations of that creative power which is the distinguishing characteristic of genius. The first fruits of her prolific mind were short poems, in which she displayed a delicate sense of beauty and harmony; and as early as 1830 she attracted public attention by her poetic

contributions to the papers in her native State.

est charity. I may not hope to do justice to such

a character within the limits of this article, but

I must reverently pay my humble tribute to her

Miss Whipple's first venture in the shape of a book was the life of Eleanor Elbridge, a colored woman. It was a great success, more than thirty thousand copies having been sold. Her strong interest in the laboring classes determined at once the subject and object of her next volume. "The Mechanic," which appeared in 1841. This book was extensively noticed by the New England press, and highly complimented by Mr. Brownson, in the Boston Quarterly Review. In the same year she contributed to the Rhode Island Book a poem entitled, "The Dwarf's Story," a gloomy conception, embodied in a composition revealing great depth of passion and power of expression. In 1842 she edited and published the Wampanoag, a journal devoted to the interests of labor, and the special improvement of the people engaged in the productive industries of the country. "Might and Right' followed in 1844. It was a history of the origin and a discussion of the facts and circumstances of the attempt at revolution in Rhode Island known as the Dorr Insurrection. She subsequently contributed to many periodicals on subjects commanding the wide range of polite literature, popular science, and constructive art. Among these various contributions to the press -in which she displayed an unrivalled versatility-we recall her papers in The Nineteenth Century, an elegant quarterly magazine conducted

by Charles Chauncy Burr. In December, 1847, The Univercalum and Spiritual Philosopher was started at New York by an association, under the editorial management of the present writer. The new journal was devoted to a spiritual rationalism; a philo-

sophical exposition of the psychological phenomena of all ages, and the application of natural principles to the relations and interests of individual and social life. It was a phenomenon in journalistic literature, and its appearance occasioned a sensation. Mrs. M'Dougall, then Mrs. Green, became one of the largest and most important contributors to the new paper. She was deeply interested in the enterprise, and at once sought a home in the editor's family, where she remained for several years in the most intimate and friendly relations. She was never weary in serving others; and during all that period she never, by so much as a word carelessly spoken, disturbed the social harmony, or othervise diminished the respect and love with which she was regarded by every member of the house-

Mis. Green wrote with great freedom of thoughtand diction, and was neither limited in her themes nor the method of their treatment When the subject involved important principles; when it took hold of great human interests; or presented poetic aspects, she was often truly inspired. Her mind was full of light, and her pen became a tongue of fire, illuminating whatever it touched. Sometimes a mere question-like the rod that smote the rock in the wilderness-seemed to strike the living fountain of her inspiration. Now and then, a single remark would produce an effect as instantaneous as the falling of a spark into a magazine. We have a remarkable instance of this in the production of her "Song of the North Wind," a poem of about one hundred and fifty lines, in which the force of strong words and the whole metrical movement suggests the blasts of polar skies and the grand march of the tornado. This poem was composed one evening early in March, 1848. The writer of this had just returned from his office at the close of the day. It was a cold night, and the wind was blowing a gale from the north. On entering the door I met Mrs. Green, whom I thus addressed: "Well, Fanny, the Spirit of the North Wind is having a grand rehearsal to-night. The rhythmical movement is rapid and powerful, and the music full of startling crescendes? Starting suddenly, as if moved by an electric shock, she made no reply, but rushing up stairs, disappeared. In an hour and a half she returned with the poem complete and ready for the press. My observation, made without premeditation suggested the theme, and instantly the invisible powers of the air swept over her soul, waking the strings of her lyre to the stately numbers of this boreal march. It was no "ill wind" that produced such a result; it was rather a divine afflatus, that gave to the inspired poet a power of expression, majestic and free as the wild blasts which cradled her Muse. Boreas rehearses

SONG OF THE NORTH WIND. From the home of Thor, and the land of Hun. Where the valiant frost-king defies the sun, Till he, like a coward, slinks away With the spectral glare of his meagre day-And throned in beauty, peerless Night, In her robe of snow and her crown of light, With frost-flowers in her pearly zone-Round her form of matchless symmetryin Irisad mantle of reseate hue With the gold and hyacinth melting through; And from her forehead, beaming far, Looks forth her own true polar star. From the land we love -our native home-On a mission of wrath, we come, we come ! Away, away, over earth and sea!

his victories on land and sea. I will here ex-

tract portions of this grand anthem:

Unchained and chainless, we are free ! As we fly, our strong wings gather force, To rush on our overwhelming course: We have sweet the mountain and walked the main, And now, in our strength, we are here again; To beguile the stay of this wintry hour And the listening earth turns deadly pale-Like a sheeted corse, the silent val-Looks forth in its, robe of ghastly white, As now we rehearse our deeds of might. The strongest of God's sons are we-Unchained and chain'ess, ever free!

We have looked on Hecla's burning brow, And seen the pines of Norland how In cadence to our deafening roar, On the craggy steep of the Arctic shore: We have waltzed with the maeistrom's whirling flood, And curdled the current of human blood, As nearer, nearer, nearer drew The struggling bark to the boiling blue-Till. resistless, urged to the cold death-clasp, It writhes in the hideons monster's grasp A moment-and then the fragments go But away, away, over land and sea.

We have startled the polsing avalanche, As down the glant Ruin came, With a step of wrath and an eye of flame; Hurling destruction, death and we On all around and all below. Till the piling rocks and the prostrate wood Conceal the snot where the village stood; And the choking waters vainly try From their strong prison-hold to fiv! We haste away, for our breath is rife With the groans of expiring human life! As we chant the dirge and we ring the knell; Away, away over land and sea, Unchained and chainless—we are free!

Old Nentune we call from his ocean caves When for pastime we dance on the crestell waves; And we heap the struggling billows high Against the deep gloom of the sky; Then we plunge in the yawning depth beneath. And there on the heaving surges breathe, Till they toss the proud ship like a feather. And Light and Hope expire together; And the bravest cheek turns deadly pale At the cracking mast and the rending sail, As down, with headlong fury borne, Of all her strength and honors shorn, The good ship struggles to the last With the raging waters and howling blast! We hurry the waves to their final crash, And the feaming floods to frenzy lash: Then we pour our requiem on the billow,

As the dead go down to their ocean pillow – Down-far down -to the depths below, Where the pearls repose and the sea-gems glow: ild the coral groves, where the sea-fan waves Its palmy wand o'er a thousand graves: Alike o'er the humble and the proud; What can be mightier than we The strong, the chainless, ever free!.

Among Mrs. Green M'Dougall's prose contributions to the Univerculum were stirring papers especially addressed to her own sex, in which she exposes the superficial character of American female education, and uncovers the vain and false motives that influence the lives of many women. She strips the soft draperies of fashionable indolence from those who wear them, and reveals the scars pride left when it rifled the bosom of its divine affection:. She severely chastises the beleweled fair ones who either coldly turn away from the fallen sister, or remorselessly trample on every poor unfortunate whose name is woman. We select the following passage from an article on Literary Women:

"Let us pay less attention to external decora tion, seeking rather that 'inward adorning of the mind' which gives to woman her true beauty, and that intellectual vigor which imparts her real strength. . . . A wrong motive is still left at the root of female education, and its present consequences are quite deplorable. lesque of all that is natural, bends the knee of the bright-eyed Georgian, in the seraglio of the Sultan, and points the electric glances of the fair Circassian; and I know not that the principle has higher dignity here than there. Do not mis understand me. I neither condemn the wish to please, nor quarrel with the art or the power of pleasing; for both are natural, and therefore I only deprecate the motive and the pow er when made paramount to and subversive of all other and higher incentives to action. . . . Let us not waste time by idly talking of our rights or our capabilities, but put the whole matter directly to the testing process, by commencing, each one of us, the work of self-elevation."

Mrs. McDougall's example was not less impressive than her speech. She practiced her principles with a blameless integrity. She regarded life as a serious matter, and never treated its interests and responsibilities lightly. The following extract will suffice to indicate the earnest manner in which she was accustomed to treat Fashionable Women:

"Ask for the definition of the word Lady, and you are answered, it is a female who, being placed wholly above the necessity of labor herself, may command the labor and services of others. Wha a dignity is here coveted! No less than that of complete uselessness. Now in these cases the greatest danger is not in mere idleness, but the natural activity of the mind may cause its de velopment in wrong directions. Surely very lit tle moral consistency or dignity of character could be expected of one to whom the highest motive for excellence is to get a husband and a fine establishment! . . . To this end our young ladies are taught all that can fascinate—all that can charm the senses. . . . They must dance gracefully, and glide more voluptuously through the spiral mazes of the waltz. The fair rounded arm makes a fine contrast with the dark rosewood of the gilded harp; and the belle must learn to murmur her Italian love sonnets with a more liquid and tender enunciation. The advantages derived from these superficial graces and accomplishments are soon discovered by their possesso as well as by her less fortunate companions. Even before she has left the nursery the theme of her beauty and probable conquests is rife in the mouth of every friend and visitor of the family. She will certainly make a great sensa-tion in 'coming out'; and all her hopes, all her dreams, all her efforts, point to this as the Rubi-

Strength and self-reliance are supposed to be incompatible with the power of fascination Whether physical or mental power is implied, it is not presumed to be the attribute of a lady. Thus woman is made the mere parasite of man She loses her own identity. In a vast majority of cases—in fact almost universallyhardly conscious of a self-dependent existence. She is made the mere appendage of her father, her husband, or her brothers. We have heard the story of Woman, the tender, graceful vine, clinging for support around Man, the lordly, ma-jestic oak, until woman absolutely forgets that she is invested with the power to stand alone, if need be, endowed by Nature with all the physical, mental and moral energies of a self-dependent and self-accountable being."

In the interest of Abandoned Women, Mrs. McDougall's plea is elequent and powerful. She appeals to a numerous class of her own sex in a manner which must cover many a fair cheek with a blush of shame, while she applies someauthors of their ruin. The following will illustrate the spirit of the whole: 'For the honor of the sex, for the holy love

of Virtue, for the crimson blush of shame, let it no longer be said that Woman, by making the disgrace of a single wrong inexorable, shuts out the female sinner from all hope of reformation while at the same time she takes the libertine, upon whose guilty soul is wrought the crimson stain of that victim's first crime, into the sacred confidence of her bosom friendshing Let it no more be said that the personal sanctity of woman is sullied by the slightest contact with the vicious of her own sex, while it receives no blemish from the closest union with the vile and profligate of the other. Let us hear no more that pious and holy women-tract distributors, leaders of classes and prayer meetings, and members of benevo lent associations—come into our churches flaunt ing in the garments from the making of which abstracted the price of virtue! then and there to strike hands with the destroyer! Such women are accomplices in his crime. They may envelop themselves in the robes of ten-fold sanctity, but through all the dark plague spots will appear, the crimson stains of immolated Purity, of the martyred Life, that was folded in every and wrought in every seam! Let Woman interpose the majesty of her Medusan shield, not to terrify but to protect the fallen, and let her trans-

But there is a better feeling in regard to this subject springing to life among us: thanks to the sainted Thomas Hood for his 'Bridge of

Sighs,' and his 'Song of the Shirt,' which have wakened tender and mournful echoes, now thrill-ing millions of bosoms, which, but for those sad strains, might never have known the wrong Thanks to Eugene Sue, who has given us such vivid portraits of individuals of this class Through these we get nearer to the hu nan hearts that lie, throbbing in their great anguish deep-deep-below the wreck of virtue, and the broken fragments of happiness and hope not the image of the gentle and tender FLECT DE MARIE stand out amid the depths of prosti tution and blackest crime, to rebuke with its angelic sweetness the doubt that there may be good even there? Does it not invest the whole sis terhood with a kind of sanctity-the sanctity of human nature-the sanctity of Womanhoodwhich, however low its possessor may have fallen-however guilty she may be-is still di-

In 1848-9 Mrs M'Dougall and the present writer were associated in the editorial manage ment of the Young People's Journal, a monthly magazine designed to popularize Science, Literature and Art. To this work she was the largest contributor. White thus employed, three cantos of her Nanuntenoo, a Legend of the Narragan, setts, were published in Philadelphia. This poem is every way remarkable. It exhibits the fruits of a careful study of the Indian character; a strong and intimate sympathy with Nature; a quick and accurate perception of the elements of beauty and the laws of poetic expression; great affluence of thought and speech; at the same time it reveals a strong imagination, and powers of description which determine her place in the front rank of American poets. I can best justify this opinion by extracting a passage from the

A SUMMER NOON IN NEW ENGLAND. Stillness of summer poontide over hill, Spread forth her downy pinions, scattering sleep Upon the drooping eyelids of the air. No wind breathed through the forest, that could stir The lightest foliage. If a rustling sound Escaped the trees, it might be nestling bird, Or else the polished leaves were turning back Of the last hour had flung them. From afar Came the deep roar of waters, yet subdued 'o a melodious murmur, like the chant Of nalads, ere they take their noontide rest. And from their shivering stems an utterance came. The soul of music breathed, without a voice. The anemone bent low her drooping head, Mourning the absence of her truant love, Till the soft languor closed her sleepy eye, To dream of zephyrs from the fragrant south, Coming to wake her with renewed life The eglantine breathed pertume; and the rose Cherished her reddening bads, that drank the light. Fair as the vermil on the cheek of Hone Where'er in sheltered nook or quiet dell, The waters, like enamored loyers, found A thousand sweet excuses for delay, e clustering lilles bloomed upon t ve tokens of the natads, when they came To trifle with the deep, impassioned waves,

The wild bee, hevering on voluptuous wing, S aree murmured to the blossom, drawing thence As if oppressed with sweetness, sank to sleep, The wood-dove tenderly caressed his mate: Each looked within the other's drowsy eyes. Till outward objects melted into dreams.

The rich vermil ion of the tanager, Or summer red-bird flashed amid the green, Like rubies set in richest emerald. On some tall maple sat the oriole, In black and orange, by his pendant nest. To cheer his brooding mate with whispered songs; Perched the loquacious jay, his turquoise crest Rich with the changeful blue of Nazareth. And higher yet, upon a towering pine, Stood the florce hawk, half-slumbering, half-awake, His keen eye flickering in his dark unrest, As if he sought for plunder in his dreams.

Dr. Rufus W. Griswold, in his "Female Poets of America," pays a high tribute to the genius of Mrs. Green M!Dougall. I extract a paragraph in which he expresses his judgment of the poem under review:

"This is a work of decided and various merit. . In 'Nanuntenoo' are shown descriptive powers scarcely inferior to those of Bryant and Carlos Wilcox, who have been most successful in painting the grand, beautiful, and peculiar scenery of New England. The rhythm is harmo nious, and the style generally elegant and poet ically ornate. . . . It is a production that will gratify attention by the richness of its fancy, the justness of its reflection, and its dramatic in-

From the 'year 1852 to 1854, Mrs. M'Dougall was a highly valued contributor to the pages of | and the cross, are expressive symbols of the the Shekinah, a spiritual magazine, edited and national institutions. The prayer-meeting and thing like a lash of scorpions to the shameless published by the present writer. In the first the whipping post are presumed to be equally volume of that work will be found her "Time necessary to the glory of God and the welfare of and the Ages," one of her finest poems. The his people. He finds that the marriage covenant subject is treated in an eminently original and is a cruel fiction; and that young womanhood is effective manner. With a rushing sound, as of great pinions smiting the still air, until silence- form and color of its demonstration in the combecame voiceful, Time-in the character of a venerable sage-appears, mounted on

> Borne by slx eagles, black as Érebus, " The stately form, the lofty mien, and benign ex pression of the Sage, are described with remarkable force and poetic effect. His face, which of all ages.

"On that brow Were the deep traces of all human thought While every feature seemed a history Of human disappointments, sorrows, joys, Affections, hopes, and passions infinite,'

Age remains; and she is clothed with all the than "Uncle Tom's Cabin"; at the same time beauty and glory of the past. Reclining on the the book exhibits a wider range of thought and massive breast of the Father of all the Ages, she greater power of dramatic expression. questions him: "Oh, bless me, gentle Father, with the love

My heart so long hath yearned for-of the Dead! Speak of my Si-ters, that are sleeping still In the deep tomb of Ages. With a smile

That passed o'er his stern features, leaving there A trace of fairest sunshine, he embraced

The gentle creature with one massive arm,

And in the fullness of his love replied: The dead, sayest thou, my child? There are no dead, His voice woke, surging, like the distant sea Pouring its strong bass through some pearly cave, That softened, while it deepened, the rich tones 'My children! It is true they all are gone-, All gene, but thee my last and lovellest one: Singly they came; singly they all departed; And when their work was done, lay down to sleep; But never one bath died. True, forms may change, But spirit is immort d. . . . Darkness and death are but residing a The grosser portion of all human hopes, Thoughts, struggles, passions, labors, and desires-Whence the ethercal essence hath burnt out-The ashes of the Past. Yet even this Hath made soil for the Future, Of life can ever perish. Mid all changes Of Mind and Matter, every ray of light, All hope, all faith, all action, and all thought, That has vitality within itself, Lives for a fellowship with purer light-With loftler action, thought, and hope, and faith-Lives with an ever-concentrating power,

Which, as it strengthens, reaches centreward." Time evokes the spirits of the Ages, and they reappear. The Pastoral Age is represented, and the birth of Poetry and Music illustrated. The Muse inspires the songs of the Shepherd Minstrels. Of these we can only make room for two stanzas, from a

> SONG OF THE MINSTREL MAIDEN. Goask the Sky, and ask the Dow, What in desthe dyops, and petuts the blue; Seek if the Spirit dwelleth there: voice comes sobbing through the air. Tas only I, ho, intrinsitus, "There!" Question the Spirit in thy breast, That waking, sleeping, he'er hath rest, If it hath wings for soaring higher, Thrilling -as with a tongue of fire= Shouts joy tol Echo, "Higher! Higher!"

Among the works which illustrate Mrs. M'Dougall's scholastic acquirements is an excellent class book in Botany. She had been a faithful student of the science all her life, and her treatise was highly appréciated by eminent judges of its merits. From 1857 to 1859 she was a frequent contributor to The Spiritual Age,* During that period she gave to the public, through the press of Thatcher and Hutchinson, a book of six hundred pages, entitled, "Shahmah in Pursuit of Freedom; or, the Branded Hand. Translated from the original Showiah, and edited by an American Citizen." As will be inferred from the title, the work was written in the interest of the anti-slavery cause. The essential facts in the story of Shahmah, as told in the brief historical sketch by the translator, may interest the render. He is represented as belonging to the "Kabyles, a tribe inhabiting the high regions among the mountains of Algiers. Amid all the revolutions that have overrun and depopulated the surrounding countries, sowing the borders of sea and desert with the ruins of ages, they have still maintained themselves in their strong fastnesses, a race of unconquered Freemen."

Shahmah Shah was the son of the Chief of his tribe. In early childhood he was taken captive, and for years lived as a slave among the Algerines, and subsequently as a serf in Bohemia. Having purchased his liberty, he returns to his native freedom among the mountains. At length, by the death of his father, he becomes Chief of the Kabyles. But he is dissatisfied. He wants more knowledge and a higher freedom. He is at once a philosopher and a philanthropist, and withal highly religious after the manner of his people. Having graduated from the highest school in his country, he makes the pilgrimage of the Holy Sepulchre, and then visits the famous Khaaba, the pantheon of Mecca. He conceives the idea of a higher life and a nobler freedom than he can ever hope to actualize among the rude people of his tribe. He resolves to find the superior liberty which forms the subject of all his day-dreams. He has heard of the United States, and is assured that he will there find the practical form of his ideal conception. He comes to this country, landing at New Orleans, where he commences his observations. He visits different places in the hope of finding the object of his search. On the contrary, side by side he finds the Christian's church and the slave-market. In one, Jesus, the friend of the poor, is worshiped; and in the other, avarice and the auctioneer separate husbands and wives, and narents and children. Things are fearfully mixed. Hemp and the hangman, the gallows shamelessly desecrated is a fact that finds the mingling blood of the races. The pursuit of freedom is vain. Shahmah finds-nothing in the social life of the great Republic to illustrate his ideas.

The book consists of a series of letters supposed to have been written by Shahmab, during his travels in the United States, and addressed bears the stamp of sovereignty, radiates the light | to his brother, Ahmed Hassan, whom he left in Algiers. The characters are fictitious; but the portraits of evil-doers, and the pictures of life, are sufficiently real. Owing to the peculiar method adopted in the treatment of the subject, and to the fact that Mrs. M'Dougall was not a Of all the daughters of Time, only the Present | member of the Church, it was much less popular

> I have not the space to even notice a number of her interesting contributions to our literature.

*A large weekly paper, published in 1857 in New York, and conducted by the present writer, with the late W, S Courtney as assistant editor. In January 1853 the Age was removed to Boston, when the New England Spiritualist was merged in it; after which The Spiritual Age was continued under the editorial supervision of Mr. A. E. Newton and the writer, until 1859, when the latter resigned his place in its management.

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stanzas are from

A SONG OF WINTER. His gathering mantle of thecy snow The winter-king wrapped around him: And, flashing with ten wrought gens, below Was the regal zone that bound him He went abroad in his kingly state. By the poor man's doct -by the palace gate. Then the minstrel winds, on either hand, The music of frost-days humbing. Fiew fast before him through all the land, Crying, "Winter" Win'er is coming" And they sang a sor g in their deep, loud voice. That made the heart of their king rejoice;

For it spake of strength and it told of power, And the might) will that moved him: Of all the fox of the Breshle hour, And the gentle hearts that oved hing Of affections sweet y interwreught. With the ay of wit and the flow of thought.

While deep in his to som the heart lies warm. And there the future hits he cherisheth her clinging root, not seed ing form; But safely and tenderly he will keep The delicate if were germs whole they sleep. The Mountain hear I the so or bing blast tif the Winds, from their wild horn blowing. And his reigh check pale (as on the) passed, And the Elver the and his flowing: Then, with ringing laugh and echoing shout,

The merry schoolboys all came out. The shrub looked hip, and the tree looked down, For with the geneseach was crested, And flashing diamonds iff the crown That on the old bak ested; And the ferest share in gorgeous array For the spirits of Winter kept holiday

So on the joyous skaters fly, With no thought of a combine sortion For never a brightly-beaming eye.
It is dreamed of the tears of to-morrow Be free and be happy, then, while yound), And resolve in the blessing of to day.

To our author's time sense, and delicate appreclation every object in nature had a voice, and revealed some phase of essential beauty and the divine life within. Her philosophico theology resolved all forms of evil into temporary conditions opment of the AB-OLUTE GOOD This is beautifully expressed in the following verses from

THE HONEY REE'S SONG Off to the bank where the wish thy me blows, And the fraktant basil is growing; We 'il drink from the heart of the virgin rose The nectar that now is flowing; Ping for the Joy of the early dawn: Murmur in praise of the beautiful morn

We heed not the nottlecking shristling spear, Though we linger not there the longest; We extract his honey without a fear, For Lore can disarm the strongest; In the rank clouts's poison cell-We know where the drops of nectar dwell! Our Father has planted naught in valu-Yet a drop in the worst may still be found

Praise Him who giveth our daily food-And the love that fin feth ALL THING COURS To the foregoing extracts from Mrs. M'Dougall's writings in prose and verse, I will only add a single stanza from

SHADOWS OF SPIRIT LIFE.

To comfort the earnest seeker,

There came a sound; and then the vibrant air. Woke with the misic of strange metally, That seemed diffusing sweetness everywhere - As perfume, light and music were set free From flowers and sunshine, and the minstrels; Of payous birds; and beauty in all forms Had overarched the earth as rainbows after storms.

Mrs. M'Dougall was divorced from her first husband early in life--for reasons that left no shadow on her own fair name. For many years she lived alone, with her Muse and the living creations born of her own teeming imagination. England and New York. We do not remember | we spent a long, delightful evening, chatting tohave been about the beginning of the civil war, would like to rest. I helped her undress, but where she married Mr. M'Dougall, with whom when I kissed her for 'good night' she said, she lived on terms of mutual confidence and re- 'I wish you would stay with me' I shaded the spect to the close of her long and useful life of some seventy-four years. Her late residence by the table to read until she fell asleep. She was soon in a sweet and peaceful slumber. It was at Merced, in the county of the same name: but her death occurred while she was on a visit at Oakland, near San Francisco. Since establishing her residence on the Pacific coast, she has been a frequent contributor to the spiritual

Her papers published in the two volumes of Brittan's Journal were admirably written and greatly admired. She has probably left several volumes in manuscript, of which we shall know

Mrs. M'Dougall's last published book, entitled Beyond the Vell, was very recently issued from the press of D. M. Bennett, of New York. It beneficial to her, and she would then be able, purports to be a narrative of Paschal Beverley Randolph's observations of the Spirit Life and her labor of love; that we loved her as tenderly World, while under the guidance of Emanuel Swedenborg. Our dear friend entertained no ed, and said she would be so delighted to make doubt that the gifted but erratic Randolph was the visit, and would return to us and stay until the chief source of her inspiration. I have read Mr. M'Dougall should have a home of his own the book, but as I have no space for a review, I for her. I felt then that she was our very own the book, but as I have no space for a review, I our household freasure. . . When she passed will not here express my judgment of its pecu- beyond the vell the sun was just flooding the liar claims. While the style is often marked by world with a golden light. It seemed as if the the strong individuality of the poetess, the book contains some things we cannot accept, and which probably did not command her own acquiescence. There is, however, abundant evidence casket, with a plate bearing this inscription: that our departed Sister was inspired from her childhood. Her life was singularly pure, while her splendid abilities and earnest labors were devoted to the noblest human uses. She always stood for the Right whatever the impending peril. In something more than an imaginary sense, she was truth itself endowed with personallty. With a nature so unassuming and unselfish-yet aspiring in every worthy sense-and a record with no stain to mar the crystal whiteness of her fame, she was quite as likely to be truthfully impressed as any one of the seers and medlums, at whose feeblest utterance a multitude of unreasoning worshipers bow themselves in deepest reverence.

We cannot disguise the fact that Mrs. M'Dou. gall had genius and learning sufficient to have endowed at least a dozen such popular story writers, essayists, and poetasters as do most to promote the graceful art of genufiction. In the galaxy that illuminates the literature of New England-she was a star of no inferior magnitude. Nor was this all. She was born not only to shine, but to strice for the victory over wrong. In this life-long struggle she displayed great moral courage and patient endurance. During her whole literary career, of nearly half a century, she was the consistent friend of the poor, the oppressed and the fallen, ready for any work that might inspire their hopes, strengthen their hands, and smooth before them the rugged ways of life. Few, indeed, have made such personal life!"

recognized her genlus and purchased her books. She stands by my side while I write this; and | Laconia | I answer: it may be, under her guidance, I go away in spirit to the far Pacific coast to behold the closing scene in the earth-life of that strong but gentle spirit. Imy return to Boston was I aware that my pres The white robed angel of Peace is there. No terrors people the soft shadows of life's evening twilight. No forms of ill linger by the portals of the everlasting Day. Bright visitors, arrayed in purple and golden splendors, are there. No hearth-stone is ever wholly deserted, and no scene of mortal conflict occurs without silent witnesses. In the life of the spirit, each pure affection, every living thought, and all noble deeds, take form and are perceived to exist as vital-forces and objective realities. In that far-away dwell-

the sweet memory of our friend. "And what are ye, o' Beautifu : 'We are,'
Answered the choral chardidm, 'HER DEEDS!'
Then her soul, spatking sodden as a star,'
F ashe i from its in stall weeds!' 2 Van Nest Pace, New York, Aug. 6, 1878.

MRS. M'DOUGALL'S ASCENSION - LAST HOURS IN THE LIFE OF THE POETESS.

Fallen are life's golden sands, but the freed spirit is risen. Since the tribute to Mrs. M'Dougall was forwarded to the Banner, I have received letters! from Mrs. M. P. Parry, of Oakland, Cal., together with that lady's description of the last hours in the earthly life of our dear sister and ever faithful friend. Her pure spirit put on the new robes of her glorious immortality at the quiet, home of Mrs Parry, where she seems to have been surrounded by sympathetic friends. who kindly provided everything that could in any way minister to her comfort, or illuminate the darkness of the night which was followed by a morning in Paradise. Our correspondent informs us that she had been laboring with great Intensity to complete her descriptive drama of to be removed in due time by the outward devel- the life of Joan of Arc, entitled "The Crown of Fire." The work was unfinished when the summons came to join the glorified subject of her

> Concerning the drift of her thoughts, on the last day, I quote the following from one of Mrs. Parry's letters:

"The last day dear Fanny spent with us she talked long and lovingly about you and Mrs. Brittan, and of the happy years she had spent with you, 'In the days of lang syne.'"

M'Dougall's last hours : "A few weeks before she passed on, she com-plained of a pain in the left breast and arm, but not very severe. . . . She was not confined to her bed, only lying down at intervals to rest. she did not write any on her work. I tried to keep her interested by getting such books as she wished for reference. One, the 'Celtic Druids,' had never been drawn from the library in San Francisco since it was founded, until it was taken for her. The librarian seemed astonished that there was a mind on this coast which called for such a book. Oh, that precious week that I spent with her here! they are the holy days of all my life. I shall dwell on them with loying memories whilst I remain here, and live them over again with her in the 'Bright Beyond.' Precious, peerless friend! be thou the first to greet me there! Sunday, June 9 h, the last of the days she spent with us the research usual. Precious, peerless friend! be thou the first to greet me there! Sunday, June 9 h, the last of the days she spent with us, she rose as usual, and took breakfast with us. After breakfast she said, 'You are my own "Brownie"; come up stairs and stay with me. We will listen to the voices; they will have something to say to us.' I never saw one,' "etc., etc.

Mr. Pickering, in his statement in the BANNER OF LIGHT, differs from both the complied with her request, and spent the entire day with her. . . At four o'clock we had dinner, which she enjoyed. After dinner she played backgammon with my husband, and was very admitted that the materialization of backgammon with my husband, and was very admitted that the materialization of spirit forms at her sequest have been frauds.

Mr. Pickering, in his statement in the BANNER OF LIGHT, differs from both the dark shadow the beams of light fell upon the gently rippling water, throwing a belt of silver admitted that the materialization of spirit forms at her sequests have been frauds.

Miss Lizze J. Thomson, assisted by Frank L. She spent the greater part of her life in New much interested, winning the games. After that the date of her removal to California, (it must gether, she being in one of her most charming seemed as if the angels were giving their beloved sleep to prepare her for the approaching strife About 9 o'clock she awoke to suffer the most intense pain until the loving angel whom we call 'Death' folded his arms around her, and gave her rest, peac', and glory. The last mes-

sage of the angel voices to her was, 'You will soon be better." She had a yearning for all that she loved in the Valley. She longed to see her husband and the dear friends at Merced. So I told her that as she was not able to write much. I would get her ready, and the first opportunity she had for company on the way, she should go and make a visit for a few weeks, and I would send the means for with renewed strength and energy, to resume as a mother, and our home was her home just as much as it was ours. She was very much affectopening of the upper gates for her entrance had let celestial light shine through to earth. Her funeral took place from our house, Thursday, at 12 o'clock. Her remains were placed in a plain

FRANCES H. G. M'DOUGALL. The whole casket was covered with rich, rare and fragrant flowers. One friend brought a very beautiful cross and wreath. She said she did not bring them as an emblem of any faith, but the cross was a symbol of what she had endured, and the wreath of the victory she had won. Her dress was the gift of another dear friend. It was white cashmere, trimmed with folds of satin. Her luxuriant, lovely hair, which I had brushed and arranged so often, I dressed with her own natural curls, and placed above her brow a wreath of fadeless laurel which she had so truly won. It was my last gift for her, my gifted friend. In her hands I placed Joan of Arc roses and immortelles; the one for her husband, and the other for her loving friends of Merced. On the plane, by the side of the casket, was placed a beautiful harp made of autumn leaves and grasses. It had no broken string, for we all thought her life had been to us so perfect that

no broken link could mar its loveliness.

Mr. Plum, an old friend of hers, made a very good address. There was sung a hymn of the Better Land. Mr. Moore, another friend, read an appropriate poem; another hymn was sung, and a few loving words of benediction said, which closed the services at the house.

We then proceeded to the Mountain View Cemetery. After the casket was placed in the grave we strewed upon it green boughs of the weeping willow, after which all present dropped in a small bunch of fragrant flowers. When the grave was finished we all joined in singing it e

the "bottom facts," in the alleged Pickering exposure before going to see the medium at

First That it never occurred to me that it was necessary L should do so, nor until after ence was desired at either of those places.

Secondly That I had already seen lengthy accounts of the alleged exposure, and could have no reason to suppose that any new facts of importance could be elicited should I stop

Thirdly. Because the statements of parties in different journals were so conflicting in particulars that I was satisfied all of them ould not be relied upon.

Take such as these, for instance: The ing, by that bedside, around the dear one enno. Pickering) arose as if unconscious, and bled by her own life work, and purified by the imade an effort to pass three or four yards of ministry of Angels, other forms of light and white mustin, which had been used in her manifestations, to her husband," etc. beauty appear to consecrate the solemn scene and

Another published account I have seen states the material to have been "tarlatan." Mr. John Pickering, referring to this, says in his statement; "It has been stated that a quantity of tarlatan was found at a moment then Mrs P was endeavoring to conceal it. Also that a talse moustaghe was found. These statements are both untrue. Not a shred of terleton was seen by any person that evening, the nearest approach being a small piece of the netting," etc.

Mr Fletcher, in his reply to Mr Pickering, says: "White tarlatin or mosquito netting was found on her person, as were whiskers and other paraphernalia, such as is generally ound on frauds of this description '

The Lowell Times, in another account in its sue of July 18th, says: As to what became of the short trousers worn by one of the male forms, it is hard to say. They were doubtless secreted about the person of Mrs. Pickering, and as the committee of ladies did not thoroughly examine Mrs. Pickering, either before going in or coming out of the cabinet, they were not discovered " (What, let me ask, did the "other paraphernalia" consist of?) The Times says that after the seance Mrs.

Pickering was asked many questions in regard to the matter, some of which she answered, while to others she turned a deaf ear. She claimed to have as much power as any other medium, and said she could materialize. . . When asked, point blank, if and retain my application to have the misshe was not a fraud, she declined to answer (How impolite in her!) . . . "She seemed to think herself a very smart woman, as she The following extracts contain the material undoubtedly is, and seemed to glory in the portions of Mrs. Parry's description of Mrs. fact that she had successfully mystified so M'Dougall's last hours:

S. B. B. many Her answers exhibited keenness and shrewdness, and she might successfully contest with Mrs. Jenks in the ability to lie and the instances of the Times' namesake in Philaswear to it."

Mr Fletcher's account of what occurred offer the seance differs from that of the Times. "Mrs. P said in my parlor: 'If you von't undress me further, I will own up' (Who was the witness here?) "She said part was fraud and part genuine. When I first went into the business it was all genuine, but when I found how much I could help I have sometimes done so ' Being asked if she didn't put the things found in Mr. Goward's chimney there, she said: 'I put part of them there, and part of them I did not'. She said: 'I am not

these matters deceived the people, I write this to inform you that all such reports are untrue, and that all similar reports relating to Mrs. P., her seances and myself, are equally so '

Leould probably fill columns of the BANNER with statements from the various accounts that have been published of the Lowell and Westford alleged exposures, equally at variance with each other as the above, which night be alleged as a sufficient reason why did not consult with the parties in those laces before I went to see Mrs Pickering But, nevertheless, this was not the cause of ay omission to visit those places. I did not to Laconia to ascertain whether what Mrs. Pickering's accusers alleged was true or not, viewed from their own standpoint, but to test her mediumship in my own way. Before I left Boston I repeatedly declared that I was satisfied everything I had seen charged might in the main be true, and yet the medium be entirely innocent of intentional fraud, and I remain of the same mind still. When I arrived at Laconia I learned that Mrs Pickmiles in the country. I called the day after my arrival to see her, and had an interview with the family of perhaps an hour, her husband being present. During that time, so far as I remember, I did not ask a question directly bearing on the alleged exposure, all though I may have done so. My object was to arrange for a seance, which Mrs. P. consented to favor me with, and arranged to come to a relative's of hers in Laconia the next day, and stay a few days to accommodate me The thermometer was nearly in the hundreds, and the weather exceedingly unfavorable for manifestations. In two seances, however, notwithstanding this and the feeble date me The thermometer was nearly in unfavorable for manifestations. In two seances, however, notwithstanding this and the feeble state of Mrs P.'s health, I witnessed several real, genuine spirit materializations, including the exhibition of two forms of my most intimate family connexions, that I know the oaths of every man and woman in Lowell, Westford, or elsewhere could never convince me were fraudulent representations. In averring this I do not mean to cast any reflections on the veracity of the individuals who were present Under the conditions, these were at Westford just such as I should suppose might have occurred, viz., genuine spirit materializations, but marred by the interference of mischievous or malignant spirits attracted to the circle by ts inharmony, and the presence of certain individuals whose minds and souls were bent on obtaining falsehood rather than truth. At Lowell, from all the accounts I have seen, I should think most probably that mischievous spirits yet in the body, apart from Mrs. P., were the authors of most of the trouble, aided,

It seems necessary, from some unexplained cause, that most really good materializing 'Sweet By and Bye'; and we left her there to rest. Dear, dear Fanny! thanks be unto God for the unspeakable gift of thy grand, noble life!"... in mediums should pass through the fiery ordeal of "exposure" to perfect them for the work assigned them by the angels. Mrs. Pickering is now added to the long list who have been has been in spirit-life about one year; she was

perhaps, by kindred spirits out of the forms.

Her shorter poems/are very numerous, and highly diversified in respect to the nature of the
metrical composition, illuminated by a loving
faith and a genuine inspiration. The following
stanzas are from

MHY I DID NOT GO TO LOWELL AND:
Called upon to suffer, and, like most of the
says that 'when the 30th day of the present
others of the class, including Mrs Seaver,
Mrs. Hull, the Holmeses, the Blisses, and
others, I expect to witness her yet rising,
stanzas are from

WHY I DID NOT GO TO LOWELL AND:
Called upon to suffer, and, like most of the
says that 'when the 30th day of the present
others of the class, including Mrs Seaver,
Mrs. Hull, the Holmeses, the Blisses, and
others, I expect to witness her yet rising,
Sphinx-like, high above the position she has
all over the continent; her unselfish work a sagone to Lowell and Westford, and gathered
the "bittom facts," in the alleged Pickering
THOMAS R. HAZARD. THOMAS R. HAZARD.

July 28, 1878.

Since the foregoing was written I have received the Lowell Times of the 30th of July, containing the following editorial: -

"We have received a somewhat lengthy ommunication from Mr. Thomas R. Hazard, a well-known Spiritualist, in regard to the Pickering expose, with a request that we publish the same. We have given the statements of Mr Pickering, Mr Fletcher, Mrs. Think of 1858 and then of the fall of 1878; the brings forward no new or important features, and the communication is simply a fault-finding article written by an old man who has Lowell Times's statement says: "She (Mrs. been completely mystified by the wiles of Mrs. Pickering, the Spiritualistic humbug. The testimony that Mrs Pickering is a fraud is strong enough to convince any fair-minded person, and a man's judgment must be clouded indeed if he remains unconvinced after the two exposures which took place in this

I will just here remark that an editorial appeared in the Lowell Times of July 18th, criticising a communication of mine that appeared in the BANNER of LIGHT of the 13th of July. The "lengthy communication" referred to above was simply a request of mine, made to the editor of the "Times," to permit me to use his columns to remove any njurious impressions the readers of that paper might have imbibed in consequence of the unfair use that had been made of some passages in my communication that had appeared in the BANNER OF LIGHT by the editor of the Times. There was no attempt on my part to enter into the general merits of the Pickering controversy any further than was absolutely necessary to meet my personal grievances. I also requested the editor of the Times to extend to me the courtesy of re-turning my communication should be decline to print, which I thought, under the circumstances, almost an impossible alternative Whether Mrs. Pickering is a fraud or not has but little or nothing to do with the object set forth in my communication. To have my meaning, in the first instance, so grossly misrepresented and garbled as it really was by the editor of the Times, one might think was bad enough! But then, again, to suppress takes corrected, and then misrepresent the whole character of that document, also, even more grossly than the other, is, in my estimation, sinking journalism to a depth of infamy lower than, it is to be hoped, it has ever before descended, either in this or any other country on earth, unless, peradventure, it may be in delphia of Bliss notoriety, and the mendacious Chicago organ of the "immortal twenty-two."

The Camp-Meckings.

Onset Bay Camp-Meeting.

[Reported for the Banner of Light by Dr. H. B. Storer.]

"There is beauty all around," and from the seats on Bay View Grove and the wooded banks of the Boulevard, the view on Monday evening,

Union, entertained a delighted company at the and that Mrs P confessed that she had in auditorium in the early evening, with really excellent and versatile readings; while at the Pavilion the dance went merrily on; and later into the bright and peaceful night, too beautiful for sleep, parties sailed out upon the Bay or sat chatting beneath the trees.

On Tuesday, 13th, the masters of the yacht fleet having invited the Association to a sail down the Bay, about one hundred and eighty persons embarked in the vessels named as fol-lows: "Ella Maria," Capt. Hinckley; "Texas Jack," Capt Swift; "Little Anna," Capt. Bas-sett; "Glen," Capt. Parker; "Whoa, Emma," Capt. Bumpus; "Rambler," Capt. Berry; "Delia," Capt. Burgess; "Flying Cloud," Capt. Savary "Maggle," Capt. Cahoon; "E ama," Capt. Bak er; "Stella," Capt. Rider; and "Lottle," Capt. surgess. The breeze was light, but just enough to carry the fleet pleasantly along without sickness to those on board, and after a two hours' sail the company landed at Bassett's Island and dispersed to explore the contents of their lunch baskets under the shade of the cedars, or to pick berries, which grow here in profusion. The boat men did everything in their power to make the occasion pleasant, and received the cordial thanks of the party. Mrs. Bird, of Brockton, trailing ring was staying at her father's, some four tor bluefish from one of the boats, caught a young shark, a regular man eater, which with assist ance was hauled into the boat. The breeze in creased on the return trip, and the fleet made quick time, and, not withstanding an occasional dash of sea-water over the bows, and some seasickness, the excursion was highly enjoyed by

During the previous week, several admirable lectures were given, Mrs. Nellie J. T. Brigham discoursing upon "The Interest of Spiritual Beings in Earthly Pursults," a subject suggested to her by the audience, followed by an inspired poem, "Is it Up Hill all the Way?"

Mrs. A. P. Brown, of St. Johnsbury, Vt., for many years a public medium and lecturer, has

spoken frequently with excellent appreciation, her lecture being filled with logical arguments the evidently pleasant social intercourse going on among those gathered on the seats, by a call at the seances in Lowell and Westford, where to order in preparation for the regular exercises, the alleged fraudulent manifestations occurred as he knew how valuable and important is this free interchange of thought and feeling among those who, coming here as strangers, grow into

warm and appreciative friends. After singing by a volunteer choir, led by J. Frank Baxter at the organ, Mrs. A. P. Brown, of St. Johnsbury, Vermont, stepped upon the platform, and in a whole souled talk interested the audience upon the subject of intrinsic moral worth and spiritual growth as necessary to entrance upon spirit life, which was replete with good counsel and kind admonitions.

The choir then sang "Shall we know each other there?" when Mr. Baxter was asked if he had seen anything spiritual that he could speak of. "Yes," he said, stepping to the front. "I have seen something, but whether the picture will be firthed or not be about the said. will be finished or not I cannot say. As Mrs. Brown was speaking I saw a scene on the water,

man lying on a couch; two or three men come in and approach him, and shake him as though trying to awake him, but they say 'no, he is dead' This man must have been seventy or eighty years old; he was a pilot on the northern eighty years old: he was a pilot on the northern coast, and passed away on shipboard in a state-room. George A. Luce is the name, and he is well known in Marion." [Recognized]

"The spirit of a little child comes, (Willie is given,) and says 'mama." Now he shows himself as about twenty years old and says 'mail'

Abbott and others, in this matter, and must decline to publish that of Mr. Hazard. He before forward he near or important features.

A lady in the audience seemed to recognize the child, but Mr. B. said he thought she was mistaken; he thought it was for some one else; and turning half around he gave the name of Randall. Mrs. Dr. H. H. Brigham, of Fitchburg, said that Willie was her boy, and the name

Randall was hers by her first marriage. The dates were all correct, as stated by Mr. Baxter. "There is a man standing before me; I see a court-room, and the date June 11, 1863. Fred W. Crocker." [Recognized, as Clerk of the Court for Barnstable Co.]

"I hear the name of Mouk. There is another name that comes with this. It sounds like Raymond—Leon Raymond." [Recognized]
During Mr. Baxter's stay at the Camp numerous tests were given others of which I will for

ous tests were given, others of which I will forward—but the peculiarities of manner in which they are received and presented greatly heighten the effect of the tests, as well as demonstrate their impromptu character.

On Tuesday night the heavens gathered black-ness, and the storm broke in a deluge of rain upon the thirsty earth. Now came the test of canvas to shelter the dwellers in tents. On the whole but little annoyance was experienced, yet they who were fortunately housed in cottages large or small realized a sense of comfort and security against the elements which tents do not afford. Rivers ran down the sloping avenues to afford. Rivers ran down the sloping avenues to the Bay, and formed miniature pools in every depression. But when morning dawned in beauty, and the sun shone forth, behold, the dry land appeared; for this sandy soil drinks freely and rapidly, and mud is impossible.

Your reporter acknowledges in behalf of the Banner Headquarters a beautiful bouquet of flowers, all cultivated at Onset Grove.

W. W. Currier, Treasurer of the Association, has compiled the following Directory of the Cottages. Tents, and their occupants at Onset:

tages, Tents, and their occupants at Onset: Major C. F. Howard and family, cottage No. 12 South Boulevard.

Dr. H. H. Brigham and family, cottage No. 14 South Boulevard. Simeon Butterfield, cottage No. 183 uth Boulevard. Capt. Alfred Nash and family, cottage No. 19 South

Bonlevard.

1. P. Greenleaf and family, cottage No. 20 South Boulevard.

S. S. Applin and family, cottage No. 21 South Boulevard. Mrs. C. M. Robbins and family, cottage No. 91 South

Boulevard. Nelson Huckins and family, cottage No. 135 South Boulevard. Nelcon Huckins, Lodging House, No. 134 South Bouleard. Dormenio Hall and family, cottage No. 136 South Bouevird. Mrs. Lydia H. Sibley and family, cottage No. 137 South Boulevard.
A. W. Wilcox and family, cottage No. 138 South Boule-E. P. LeBarron and family, cottage No. 124 Ocean ave-

nuc. M. V. Tilson and family, A. J. Blackman and family, cottage No 723 West Central avenue.

Mrs. Melvie A. Clayton and family, Auburn, New York, cottage No. 567 West Central avenue.

Win. H. Houdlett, photograph saloon, No. 504 West. Win. H. Houdlett, photograph saloon, No. 504 Wost Central Avenue. Sarah M. Law, Louisa Washington, Onset Bay Laundry, No. 405 East Central avenue. C. M. Huggins and family, cottage No. 22 West Central avenue. 1740. Blackwood and family, cottage No. 23 West Cen-

tral avenue.

Fred R. Thayer and family, cottage No. 24 West Central. Fred R. Thayer and family, cottage No. 24 west continuate avenue.
Cyrus Peabody and family, Warren, R. I., cottage No. 68
Prospect street.
Edmund Y. Johnson and family, Warren, R. I., cottage No. 67
Prospect street.
Mis. Sarah I., Smith and family, Barrington, R. 1., cottage No. 68
Prospect street.
Miss M. F. Mitchell, Miss. S. and R. Nickels, Stoneham,
Mass., cottage No. 52
West Central avenue.
Chas. D. Marcy, Boston, Mass., cottage No. 88
Prospect
avenue.

avenue,
Albert Berry, South Yarmouth, cottage No. 90, corner
South Boulevarde and O. set avenue,
Albert Berry's supply store, No. 90, corner South Boulevarde and Onset avenue,
W. W. Currier and family, Haverhill, Mass., cottage
No. 76, corner Prospect and Onset avenues.

Oscar C. Perkins and family, cottage No. 204 Onset ave-Dr. H. B. Storer, office Union Square.

Dr. H. B. Storer, office Union Square.

President H. S. Williams, office Union Square.

Mrs. L. A. and A. H. Baker, restaurant, Prospect Park.

Steele & Whitcomb, mammoth dining tent, Union ave-

me, Thomas Williams, cottage No. 211 Union street. Mrs. S. S. Chase and family, cottage No. 215 Union treet.
H. S. Hinds and family, cottage No. 216 Union street.
Joseph Whittemore, paint-shop, No. 73 Prospect street.
Auditorium, Pavilion Park.
Pavilion. Prospect Park.
Thomas Frost and family, cottage No. 87 Prospect ave-

nue.

Dr. A. H. Richardson and wife, Mrs. Amos Stone. Mr.

Dr. A. Joseph Doolittle, two teuts Association square.

Mrs. H. Tribou and family, tent No. 219 Union street.

G. W. Vaughn, Malden, Mass.: tent No. 201 Onset ave-

Albert Berry, two one-half cottages, No. 90 Onset ave-Albert Berry, one-half cottage, No. 87 Prospect avenue. Albert Berry, frame tent, Park street. Mr. J. H. Turner and wife, frame tent, No. 206 Unset

Aronue.

1). F Lyone and family, tent, Park street.

Mrs. S. L. Hawes and family, tent, Park street.

Mrs. Young and family, tent, Union street.

T. S. Mabbitt and family, t. nt, Wabun Square.

Mrs. M. A. Carnes and family, cottage No. 1 Wabun

quare.

Miss C. W. Knox, cottage No. 2 Wabun Square.
L. V. Flint, E. M. Oderkirk, Baldwinville, New York, ottage No. 3 Wabun Square.

Henrietta Bullock, cottage No. 4 Wabun Square.
Mrs. Jennie Bullock, Mrs. Eldridge, cottage No. 5 Wauns Square.

David Brown and family, tent, Prospect Park.
P. M. Withington and family, tent, Prospect Park.
I. B. Beals and family, tent, Prospect Park.
Mrs. A. P. Brown, St. Johnsbury, Vt., tent, Prospect

Park.
T. D. Morse, tent. Prospect Park.
L. S. Handy and family, tent. Prospect Park.
Mrs. L. M. Thayor, tent. Prospect Park.
Mrs. Moore, tent, Prospect Park.
L. A. Baker and family, tent, Prospect Park.
Mrs. E. M. Shirley, tent, Hotel Grounds.
Gibbs & Lewis, Hotel Grounds.
Police Headquarters, cottage, Hotel Grounds.
Mrs. A. P. Howes and family, tent, No. 137 South Bouleard. Mr. Cushing Bird and wife, tent, on Williams Reserve. Theodore H. Loring and wife, tent, on Williams Re-

Theodore II. Botting and Min., 123 Ocean avenue.

H. F. Bird and family, tent. No. 133 Ocean avenue.

Mrs. Irving Howard, tent. No. 133 Ocean avenue.

N. Huckins, tent. N . 134 South Boulevard.

W. W. Currier, lodging bouse, No. 74 Prospect street.

W. W. Currier, three tents, No. 75 Onest avenue.

Major Thomas Griffith, tent, No. 77 Prospect avenue.

Mrs. Emily B. Brown, Mrs. E. N. Tanner, Providence,

R. I., tent. No. 69 Prospect street. . I., tent, No. 69 Prospect street. Wm. H. Whitwell and wife, one-half cottage, No. 81 Prospect avenue. Josiah Smith and wife, Springfield, Mass., two tents, to, 84 South Boulevard.

> Written for the Banner of Light. SOULS IMMORTAL.

BY ISAAC G. BLANCHARD.

Tune: " Shall we meet beyond the river?" Souls immortal, heed the counsel, Store not all your treasure here; To the country where you're going You can take nor gold nor gear.

Purity of thought and purpose, Love, that draws the humblest near, Truth, that like a wayside fountain, Gushes free, and sweet, and clear-

These, the only lasting treasures; These, unlike your earthly store, Will not perish in the using, But by use grow more and more.

He alone is rich who has them. He who has them not is poor; Oh, remember! Oh remember, Soul-wealth only can endure.

Lobsters have claws, and thereby hangs a tall.

free Thought.

SPEAKING MEDIUMS. NO. V.

BY C. O. POOLE.

To the Editor of the Banner of Light:

In the Ranner of Light of July 27th appears a criticism on my articles by George A. Bacon. Now, "I think there be six Richmonds in the field"-without hazard (?) of contradiction.

The two columns of Mr. B. really make the maziness of Mrs. Richmond's discourse more iteration of the mediumship of clairvoyance. In that discourse it is thus made:

"But his [Mr. Davis's] phase of mediumship as a phenomenon was still visible in the fact of his clotrogance and in the fact of his uncultured mind in youth, which, he were, did not prevent, and never has, the revelation of choicest forms of his guage, of words of technical terms of selentific methods of thought, of accurate statement, and of much their trial beauty in all of his writings, showing a cultured mind behind the uncultured youth."

It will be recollected that in article No. 2, it was proved that the clairvoyance of Mr. Davis is not mediumship. But Bro. Bacon takes direct issue with the facts set forth in that article, and, imbued with the chimeras of his fair leader, dogmatizes thus:

"Let it be remembered that clairvoyance is as much (and no more) a genuine phase of inherent mediumship as the trance, or any other condition."

Surely, this ex cathedra declaration cannot be the result of any Baconian reasoning or logic. "The somewhat careful reading of that didactic (?) discourse," with the mental effort at unraveling its interminable and ambiguous sentences, must have confused my usually clearminded friend. In his fatuous zeal to extricate the lady from her untenable positions, he has seized the other horn of the dilemma.

Let us see how this doctrine of the mediumship of clairvoyance will practically work. Somnambulism is the first demonstration of the independence of the mind. It is, in fact, clairvoyance in its first and undeveloped stage. Within and according to the two definitions above quoted, it is a "genuine phase of inherent mediumship," and, of course, a manifestation of super-mundane influence. Consequently the child slayer mentioned in the following as of recent occurrence, was a medium:

"A Scotch murderer was acquitted two weeks ago in Edinburgh on the ground that he was asleep when he selzed his little child and dashed its head against a stone wall. The verdict was that the prisoner has killed his child while in a condition of somnambulism, when he was unconscious of the nature of the act. The judge urged him to sleep alone in future, and to take every possible means to cure himself of that unfortunate though involuntary habit, which had already caused so much misery."

Mrs. R., Mr. B., and those who entertain like opinions upon this particular subject, will decide that this is a case of obsession or possession. It follows, therefore, that the jury erred in not convicting the guilty, obsessing spirit.

When Bro. Bacon asserts that "clairvoyance is no more a genuine phase of inherent mediumship than the trance, or any other condition.' he is rather severe on clairvovance, if we are to believe Prof. Denton, who has recently written

"A large class of trance speakers are, however, I think, the virims of mere delusion, their sensitive and passive condition rendering them easy subjects to suggestions of persons on this side, of di-honest spirits on the other side, and to the inspiration of their own vanity. It is only necessary to say to the good mesmerized subject, 'You are a baby,' whon he at once becomes 'limp as a rag,' and more silly than a fool; say 'you are Franklin,' the babylook vanishes, and that of the sage takes its place; words of wisdom superior to those usually uttered in the normal condition, full from his lips; but unless the subject is a very superior person, they will not be equal to their professed source, though the speaker thinks he is the veritable printer philosopher.

source, though the speaker traines he is the verticable philo-opher.

the editor of a spiritual journal why the name of .
Dale Owen is attached to a communication unity of him, his answer is, 'I received it from the re'Ask the reporter the same question and he re'It was so announced by the speaker.' Ask the r, 'Oh, I know nothing about it! I am quite unity when in the trance state.' Who does know,

However, of clairvoyance as an innate principle in the human soul, this philosopher and scientist writes as follows, in his remarkable work, "The Soul of Things":

"To the clairvoyant, therefore, all things are transpar-int as air, because they are pervious to the light by which be sees; the rays proceeding from objects passing directly through the transparent skull-transparent to this light-

With regard to the mediumship of clairvoyance, let us look at two practical illustrations: one, the ordinary or normal mode of becoming conscious of objects, and the thoughts of others by seeing and hearing; the other, by independent clairvoyance. When in Boston, last June, I saw Bro. Bacon preside as chairman, in a pleasing and dignified manner, at a public meeting, and appropriately introduce several speakers to -the audience. In a conversation with him 1 heard him say "that in 1862 Mrs. Cora L. V. Richmond gave a lecture full of pro-slavery and secession sentiments; that thereupon he wrote and published in the Herald of Progress a criticism upon that lecture, strongly rebuking her for such utterances."

In the exercise of the organs of seeing and hearing in this instance, there was clearly no mediumship.

set

. 81

By clairvoyance and clairaudience, which are the opening of the inner and spiritual faculties of seeing and hearing, the Seer is enabled to report the objects seen and thoughts expressed in the Summer-Land. As an interesting illustration, the following is quoted from "Views of Our Heavenly Home," concerning the spirit-life of Horace Greeley:

"A gathering of remarkably familiar-looking women and men you see at the rear of the great association. And there, with three strangers, is one woman I have certainly met years ago. For I recall the fluent glance of her blue eyes, and the delicate, yet downright and sturdy, perceptiveness of her t mperament. She stands near her husband, and she also stands for woman. She is graceful, interest severa and fearless; yet quite pleasingly social and 180, severe and fearless; yet quite pleasingly social and

tryoness or her timperainent. Sine sames hear her husband, and she also stands for woman. She is graceful, intense, severe and fearless; yet quite pleasingly social and
exquisitely feuinine.

Hark! There is a conversation. . . The woman's
husband is a man whose great childlike face you may have
seen in New York; he was not long ago one of the buslest
of popular editors. Standing behind him is his goldenhaired son. In an off-hand, earnest, conversational manner, he is now addressing the group.

'There are objections to such eleemosynary institutions,'
he says: 'and for nearly forty years I used my pen and
voice against them. Institutional schemes perpetuating
poverty float over sciety like a solemn cloud that leaves a
sense of thunder. I have discussed this question with my
divine paternity paster, who is still at it in one and another way. New York could support its poor in luxurious
idleness out of 'he money derived from licenses granted
for the sale of intoxicating liquors. A million men, women and children in the metropolis taxed and kept in misery to sustain seventy-four hundred drinking saloons. The
island, from end to end, is threatened with moral darkness and consequent social madness. Alcoholic hells blaze
with the punitive fires that may blight religion and overthrow an admittedly corrupt government. Charity is an
evanescent pity expressing itself hastily in alms. Build
hospitals for the increasing army of non-productive mendicants, and cover the idle and ignorant and drunken with
benevolent institutions, and the result will be the poor and
the indolent will forey: remain on earth. Had I to repeat
my busy life, I would rather consign myself voluntarily to
a penitentiary, or work with lamp and pick in a coal mine,
than lose an opportunity, if I had one, of putting a stop to
the manufacture and sale of those poverty-generating beverages. Ignorance and violence, incessant wretchedness
in ooid, hunger and rags, pecunlary embarrassments, miserable dependence, involving heartrending s

It is pertinently asked, in what conceivable manner this inherent transcendant power, of independent clairvoyance and clairaudience, be-

comes mediumship? The medium state (or mediumship) is one of isolation to this world, and of passive receptivity | gression of mankind, this very case of Andrew

sources. And the medium is the channel of lessons and manifestations the most glorious and of this inherent, God like faculty, when ulticonvincing, and at the same time feels nothing higher than any other stranger to the truth.

On the contrary, reason and cumulated experiences teach that clairvoyance is as certainly a power of the human mind as is memory or consciousness-that it is not derived or borrowed, but is innate and natural; that by perfected clairvoyance the mind is not only exalted to the fellowship of eternal principles, where it can discern the essences and properties of visible bodies, but the faculties are active and conscious of inherent energy and truth. For many, many centuries it has been vainly struggling for popuvisible by bringing into prominence her fanciful | lar recognition as an innate faculty of the soulnot as mediumship. At last it is so recognized, as I shall proceed to prove.

Our judiciary only express the general intelligence and convictions of mankind in deciding that the testimony of an expert is the highest and best kind of testimony, and when relevant to the case must be invariably received. Scientists of every description, scholars and philosophers, as experts, formulate the results of their researches in all departments of mind and matter. Under the general operation and observance of the above rule of jurisprudence, such formulas are received by our learned professions, schools, colleges and mankind, for practical life, progress and education.

Modern thought relative to clairvoyance is being rapidly revolutionized by such well-known experts in psychology as Dr. Mayo, Baron Reichenbach, Dr. Gregory, Prof. J. R. Buchanan, Epes Sargent, William Denton, Prof. S. B. Brittan, Hudson Tuttle and Andrew Jackson Davis.

In consequence of the authenticated demonstrations of these, and other clear and logical thinking men, clairvoyance for the first time has taken its place of proper recognition in an American Encyclopædia.

The following, directly to the point under consideration, is quoted from Johnson's New Cyclopædia:

"Clair voyance, from the French clair, 'clear,' and voir, to 'see,' It is a supersensuous perception, depending on the spiritual nature of man, without which it would be impossible. The world of spirit, to which 'force' furnishes the key, perhaps may at some future time broaden into as wide a field as the physical world now presents. . . The interference of a second person is not essential, and perhaps without exception distorts the result.

sents. In other reference of a second person is not essential, and perhaps without exception distorts the result.

Swedenborg Zschokke and Davis are not peculiarities of modern times, but are repetitions of Socrates, Apollonius and countless other sages who deeply impressed their personality on their times. A. Clairvoyance must be regarded as a peculiar state of the mind, in which it is in a greater or lesser degree independent of the physical body. It presents many gradations. Herring, tasting, smelling, feeling, as well as seeing, are seemingly independent of the physical organs. The perceptions become intensified. The mind sees without physical organs of vision, hears without organs of hearing, and feeling becomes a refund consciousness which brings it enrapport with the intelligence of the world. If, as there is every reason to believe, clairvoyance depends on the unfolding of the spirit's perceptions, then the extent of that unfolding marks its perfection. Yet there is a profound condition which sets aside all these, and the mind appears divested of all physical trammels, and to come in direct contact with the thought-atmo-phere of the world. Time and space have no existence, and matter becomes transparent. If there is an independent spiritual existence after the death of the physical body, the clairvoyanc is no miraculous power, but an IN-HERENT faculty, a foregleam in this life of the next s, irtual life. For if man exists as a spirit after the dissolution of the physical body, his present life is that of a spirit clad in flesh, and should manifest some of the characteristics of the next untrammeled condition.

The foregoing intelligent and comprehensive definition of clairvoyance, or one of like import must have failed to impress itself upon the minds of Mrs. Richmond and Mr. Bacon. There must be on her part (as well as his) an utter lack of understanding and appreciation of the innate capabilities of clairvoyance, its boundless resources and unrivaled qualifications for attaining knowledge, else she would not venture to declare "that his phase of mediumship is visible in the fact of there being a cultured mind behind the uncultured youth."

The following quotations from the Autobiography of Mr. Davis disclose in a brief and partial manner the disenthralled mind's aboriginal and reliable opportunities for information:

"Intuitionally, or by virtue of the superior condition, I became intellectually identified with what scientific minds had discovered in astronomy. In a few hours I found, to my astonishment, that the progressive history of scientific discoveries is traceable in the mental atmosphere of the planet: just as in the fragrance of a rose you may find planet; just as in the proprience of a rose you may must atoms representing its particular genesis, historic incl-dents, respective qualities, &c., the original sources of which are still concealed within its external or physical which are still concealed within its external or physical constitution. In these more sensions sources the chemist finds the qualities of the rose, lust as scholars read books and papers to acquire a knowledge of astronomy.

Of all this externalism I was independent. Neither was I compelled to report according to my clairvoyance merely. But when my intuitions were disentangled and inspired, then I could feel at d see and know what the earth's mental atmosphage contained.

hen I count yet at u or and and more and more exmosphere contained.

My intuitions were daily becoming more and more exalted; and when the Biblical discourses (in Divine Reve'stions) terminated, I was prepared to form a yet closer relation of the upper suberes.

on with the upper spheres. By virtue of the gradual elevation and expansion of those By virtue of the gradual elevation and expansion of these divinely-inspired philosophers, the intuitions. I discovered that the second sphere (Summer-Land) of the present-order of the universe, is an encyclopædia or infallible compendium of the history of all previous intuitives and not only this, but that the present knowledge possessed by the inhabitants of higher spirit spheres is freely showered down upon the soil of the second sphere; and, also, that such knowledge is obtainable by means of that clair-voyant perception and intuitional sympathy, which I was diabled voluntarily to put in operation, while in the superior condition." [Perfected clairvoyance.]

In a lecture delivered about ten years ago, by the seer, he thus speaks of clairvoyance and its producing pre requisites:

the seer, he thus speaks of clairvoyance and its producing pre-requisites:

"Clairvoyance is the mind's telescopic power of bringing distant objects close to the mind, a positive and perfectly certain faculty, a hatural power of bringing the details of a distant seen as near as the flowers in the garden just beyond the window. However distant it seemed at first, the object or seeme could be, by cultivation of the faculty, brought so near as to invite your footsteps. . . And now a word concerning my habits with reference to these things; for my physical methods, I think, have a direct and important bearing upon the question. Whenever I wish to obtain these visional results by voluntary telescopic clairvoyance, I do not seek copium, or hasheesh; neither Arabian, Hebrew, Bohemian, nor Gipsey incantations; nor do I clog my digestive organs, nor highly stimulate my nerves; but there comes (as Daniel expresses it) a period of 'fasting,' and of constant, though not overturgent desire. Sometimes I have been obliged to con'inne this from four to six weeks, before my nerve-system was perfectly still, my blood cool, my senses indifferent to the outer world. Then I could concentrate the perceptive faculties, and bring into action all the requisite organs, and, under the control of intuition, direct them upon remote cartify objects, orscenes super terrestrial. If I had taken for food what is called a 'generous diet,' or habitually engaged in these mental exercises at high. I should in etitier case have distrusted my discoveries. But I almost never have such an experience as a dream.

I never attempt to get visions in the night, 'when deep sleep faileth upon men,' My exercises, on the contrary, are between six o'clock in the morning and twelve o'clock of the same day. If I do not obtain my clairvoyant or other experiences during those hours, they do not come that day; for I do not then seek them. . This has been my mental and clairvoyant babit for years. . .

I have met persons who said to me, 'Why, Mr, Davis, are you not pr

In article Number One it was stated that, "No kind of mediumship in itself alone will promote soul-growth and true culture in the medium." This is quoted by Mr. Bacon, and commented upon thus: "Every novice, even, in Spiritualism, knows this. . . . It is equally true of clairvoyance as any other phase of mediumship."

A greater error was never promulgated than is contained in the above assertion of Mr. B. that clairvoyance in itself alone will not promote soul-growth and true culture," in its pos-

Without referring to the particular sages of past ages, who have "spoken from within" (clairvovance.) for their own soul-growth and true culture, and for the enlightenment and proto the influences that may come from supernal | Jackson Davis proves how egregiously Mr. Balhas made

con is mistaken. The due and proper exercise mately unfolded in independent or perfected clairvoyance, is the primal, the royal method of acquiring knowledge, progress, soul-growth, true culture and wisdom.

The forms of clairvoyance are, first, a glimmering perception of things as in somnambulism; second, a narrow and limited vision of disease, of personal acts, of metals, and of earthly things exclusively; third, a discernment of personal states and emotions, thence thoughtreading, psychometry, fortune telling and prophecy. But there is in reality no clairvoyance of much value until the perfected or higher phase is fully developed. When this takes place there is a practical and conscious growth of the intellectual and moral endowments. These faculties are opened and lifted to a higher degree of aspiration. They are then inspired by their own innate essences, and next, by conscious contact with the life and principles of things, by virtue of which they appreciate principles and analyze the reality of substances. The mind is not only exalted to the fellowship of eternal principles, where it can discern the essences and properties of visible bodies, but the faculties are active and conscious of inherent energy and truth. The result of, such superior exercises is stamped upon the individual's character, and the ultimate effects are interior elevation and an education of the whole mind.

Prof. S. B. Brittan, one of, our most profound thinkers and accomplished scholars, thus writes of this primal and inherent method of self-growth, self culture, and, in fact, only supernal path of eternal progression:

"We have yet to penetrate the inner masteries of being, nen the faculties, by a kind of introversion, begin to

"We have yet to penetrate the inner mosteries of being. Then the faculti-s, by a kind of introversion, begin to open in a rew direction.

We look intoured and reach centremard; and at overy step the mind is intromitted to a new and more interior sphere of being.

The shadows that float in the dim atmosphere of our earthly life, gradually disappear; the transluent forms of a superior creation hover about us; and from the foliest summits of this world, we be held the immoral day-spring!

The grandest of all human aliscoverles is made when the suses are opened from within, and we are brought into conscious relations with the vast realm of the invisible and eternal. How does the spirit thrill with amazement and estasy at the grandeur of the scene presented; when the great vill that seemed to cover the world is suddenly drawn away, and we are made to realize that in the wide universe there is nothing conceased, that all doors are open to MAN. Before the vision of the philosophical Sekit everything is transparent as the luminous ether. He dwells in a region of ineffable light, and can know no darkness save the obscurity that depends upon moral conditions, or the existing state and relations of the soul. The solid earth becomes a crystal sphere; the rugged mountains stand out in the clear air white as alabaster forms; and the fathomless depths are discovered to be illuminated ways, where the spirit may dwell in light and walk alone with God. If we gridually enter upon the inner life, we at once begin to see those divine reslitles which before were only objects of falth and hope. The stormy pas-ions of this rude world are hushed, and sweet peace southes the unresting heart. The muste of glad voices and the universal harmony are precious realities to our waking consciousness; raliant forms people our day-dreams, or glide before us in 'visions of the night when deep sleep falteth on man. Through rifts in the clouds of our mortal sphere we citch glimpses of happy faces, whose entrancing smiles are the attempored glories o

Is it not self-evident that the consciousness resulting from the direct exercise of the spiritual organs of seeing and hearing through clairvoyance is not mediumship?

Do you not perceive that the clairvoyance in such exercise and in those respects is like a dismbodied spirit?

Will Mrs Richmond show wherein "Mr. Davis's phase of mediumship is visible in the fact of his clairvoyance"?

Reader, what is your opinion, now, of the Baconian doctrine "that clairvovance in itself alone will not promote soul-growth and true culture"?

The "six Richmonds" are doubtless quite familiar with the varied "phases of inherent mediumship, as the trance or any other condition." They are respectively admonished that the occasion is opportune for studying and comprehending the innate and ennobling underlying principles of Clairvoyance and the Harmonial Philoso-

New York, 151 East 51st street.

"HARMONIAL" INHARMONIES.

To the Editor of the Banner of Light: Should not Harmonial Philosophers strive to he harmonious?

In reading the criticisms of a correspondent in late numbers of the Banner upon a lecture by Mrs. Richmond, I have been pained to notice the harsh and uncourteous expressions, and the uncharitable imputations upon the motives of that lady, indulged in by the critic. After read ing the lecture and the criticisms, I fail to see any just cause for the use of such ungracious phrases as "egregious falsehood," "presumption amounting to malevolence," "diabolical incantations," etc., or the assertion that "pride and ambition are the controlling spirits" of Mrs.

Admitting that she, or her inspiring influences whoever they may be, may have been mistaken in the estimate given of the Harmonial Philosophy, or in relation to the source of Mr. Davis's writings, or on the questions of obsession, the spirit's leaving the body at times, etc., is it not conceivable that such mistaken opinions may be honestly entertained? If so, the imputations of falsehood," etc., are wholly out of place, and more suitable to the use of a bigoted partisan than that of a Harmonial Philosopher. It is certain that many other intelligent persons, besides Mrs. R. and her guides, hold substantially the same views as those enunciated by her; and if this style of denunciation of those who differ from us, and especially of those for whom we profess "kind and fraternal sympathies," is in-culcated by the Harmonial Philosophy, I have

surely failed hitherto to apprehend its spirit. Your correspondent seems to have a great admiration for the chief exponent of this Philosophy, Mr. A. J. Davis, but I have yet to learn that Mr. D. has ever set an example of this truculent style of warfare in support of his teach ings. It is little short of cruelty when brought to bear upon a sensitive medium, like Mrs. R.

I regret to see a growing tendency to this uncivil mode of controversy among Spiritualists an aping of the manners of political partisans and uncharitable sectarians. I wish the pages of the spiritual press might be wholly free from it. It is not prometive of harmony or unity of opinion. Hard words do not convince. He who resorts to harshness or any unfairness betrays weakness; but he who has truth on his side can afford to be just and courteous. Harmonial Philosophers, above all others, it would seem, should be both philosophical and harmonious. AN OLD SPIRITUALIST.

Should any one be attacked by sunstroke loosen everything about the neck, lay the patient on his back with the head moderately raised, and pour cold water (iced) on his arms the elbow to the fingers, and on the legs below the knees to and over the feet. Keep this up for several minutes, and it will effectually cool the blood. A cloth wet in cold water may be passed over the face occasionally, and will be refreshing. But do not apply cold water to the head or body, and do not give cold drinks of any kind. The above treatment will cool the blood without interfering at all with its proper distribution in the body, which iced drinks, etc., do.

An editor is described as a man who is liable to errors in grammar, typographical errors and lapses of memory, and has several thousand people watching to catch him tripping-a man of sorrow and acquainted with grief, poorly esti-mated, yet envied by many of the great men he

Foreign Correspondence.

SPIRITUALISM IN PARIS.

BY HENRY LACROIX. To the Editor of the Banner of Light:

How Allan Kardec must have felt rejoiced at the action of his widow on earth, and that of the other directors of the Societé Spirite, in transforming that society, established by him in 1855, according to his present enlarged views! On the 1st of May last the Société Spirite was removed from its old locale of No. 7 Ruede Lille, to No 5 Rue Neure des Petits Champs, at the northeast end of the Palais Royal, where the Revue Spirite is also removed. From its rather personal and authoritative character the Societé Spirite, "for the promulgation of the doctrines of Adan Kardec," has changed its name, nature, and ways, and now, with new personal elements attracted by the reform, is established under the name (authorized) of the "Scientific Society for the Study of Psychology." Now, every so called Spirite, or Spiritualist, or those advocating or rejecting the doctrine of re-incarnation, form in France but one body in reality. The new Constitution and Regulations, and the hand extended by the Société Spirite to all doctrinaires of the cause, in truly good fellowship, open a new era in France and on the Continent, which we gladly announce, and we have no doubt but what that step will eventually tell in bringing about near and far the most fruitful results. The new premises contain a good-sized hall, elegantly fitted up, where frequent meetings are held—the public and strangers being admitted gratis-and beside that a library adjoining filled with the choicest works and periodicals. With the newly established real republican system, which formerly existed but in a nominal sense, and scarcely so, the adepts of our cause here have gained renewed life, and hopefully look forward to the time when it will be possible for them to adopt bolder and wider ways and means to extend the influence of the doctrine. As it is, there are yet many insurmountable drawbacks to impede the progress of our French co laborers, and it will take some time for the liberal party, now at the helm of State, to remove the vicious and obnoxious administra tive rules and laws that were established by the old régime to stifle free thought, and expression. It is commonly said that Paris was not built in one day, and this, the most beautiful city of the world, will no doubt be graced soon with the commonplace liberties enjoyed across the Channel even. The cause here has many adepts and friends in the highest ranks of society, but the experimental portion of it is but little understood: physical mediums of any account are very few indeed, and as it is considered, generally, injudicious to charge a fee for services rendered in that way, the consequence is that those who possess really good physical mediumship, and who are not usually blest with other material means, make but an evanescent appearance. A reform in that direction, however, is being felt as necessary, and we have no doubt that as soon as the change contemplated in the laws takes place, so as to enable our cramped brothers to go to work freely, the American ways will be some what adopted.

We assisted at several scances held at the hall of the new or renewed Society, and were pleased to see that the programme was varied and intermuch elecutionary and debative power in crossing opinions, which at times were at great variance, but with that exquisite taste and politeness so familiar to the French, the clashing was all are presided over by M. Leymarie, who acquits with her husband, attending to calls made to the Society or the Revue. At this exhibition time the number of Spiritualists from all parts of the world that congregate here is large, but only those acquainted with the removal of the Society find their way to it. It is, therefore, well to acquaint our American brothers and sisters with the fact, so that in future they also may find their way where they are particularly invited,

and where they will find a warm greeting. At another public scance held in the hall of the Society, which surpassed in importance the other, alluded to above, we found a thick throng. The delivery of a lecture made by Mr. Frs. Valles, inspector general of roads and bridges. The subject, which was very ably handled, was a rebroad and comprehensive, and his exposition of the general and minor faults of the skeleton-like doctrine, made in a highly classical and also humorous style, was eagerly listened to and applauded by the appreciative audience, among whom were a good number of literary stars of Paris, who, be it said, generally endorse our views. Among the class of the artistes, also, who exert here a good and wide influence, are many devoted Spirites. They are so many, indeed, that we may be excused from not mentioning the names of any. One in particular, however, should be alluded to, as her noteworthy doings present a remarkable fact: This lady, Mme. Ugald, a celebrated cantatrice and author, has developed one of her pupils as a most promising materializing medium. Spirit-hands and faces, in full light, already make their appearance through the medial powers of this pupil of Mrs. Ugald, whose name is Miss Claire de Helenden. As this case is rather exceptional here, and being a vanguard one of a promising kind, we note it down briefly to refer to it more at length hereto do so. The Count de Bullet, residing at the ly, the Legislative sections. Hotel de l'Athénée, with his engaged materializing medium, Firman, American, devotes a good deal of his attention to tangible productions; but as that circle is strictly private in kind, we cannot as yet speak of it with connaissance de cause

The Abbe Marshall, formerly a priest of the Psychological Society. We heard him speak was great, and gushed under the direction of a Teach him to swim, and he won't need the corks. trained mind with telling effect. This ex-priest, who differed with Father Hyacinthe as to the marriage of priests, is now in our ranks, and is lately published two important works, "I' Esp rit protection.—Bartol.

Consolateur" - the "Consoling Spirit" - and "The Souvenirs of a Missionary." Among the other notable and representative men who aid and adorn the Society, we might cite the following: Mr. Chas. Fauvety, editor-in chief of " The Secular Religion " (" La Religion Laique,") which first class paper discusses most ably our loctrine, and exerts a wide influence here and abroad, or over the Continent, especially among the learned; Mr. de Bonnemére, a distinguished historian, and writer in the above named paper; Mr. le Baron du Potet, the world-wide-known magnetizer, who now, aged 84, is as fresh and rosy as at 40; Mr. Godin, the great manufacturer and philanthropist of the Pamilistère de Ausse, of the department of l'Aisne, who employs 3000 working hands, and whose name and works must be familiar to your readers, as a long article was, published by an American lady medium, a year or so ago, on that subject in the Banner: Mr. Barrow, engineer-in chief of the Eastern Railway;, Mr. Chas. Lomon, dramatic author, who, under the inspiration of his spirit brother, composed a highly esteemed piece, that is played at the leading theatre—"le Théatre Français"; Eugeno Nus, a dramatic author of note, and who also wrote "Les Grands Mystères," or the "Great Musteries," which work is classed at the head of French spiritistic productions, and drew from the press, in general, the most flattering eulogiums; Réné Caillé, one of the three engineers engaged on the great work of the Sucz Canal,

Miss Huet, 173 St. Honoré street, is a leading nedium of Paris, through whose means many have been made "whole," or converted to our demonstrated faith. Miss Huet has for many years exercised her faculty as a rapping medium, and her salon is often found filled, with people from foreign countries bearing titled names, and ager to peep behind the mysterious yell. This lady is conversant with the English language, and extends a warm hand to all American visitors.

In the main hall of the Psychological Society are exhibited several large and beautifully-executed drawings, due to the inexperienced pencil of a medium of Marseilles, a blacksmith called Fabre, whose hand was controlled by Raphael. One of these much-admired tableaux is a lifesize head of Christ, and two others represent battles of Alexander the Great. These works have received the highest praises from the eritical artists of Paris, and have been photographed in different sizes. It has been claimed that the medium, Fabre, is the re-incarnated = -3 spirit of Buenyenito Cellini, and it is further said that several characteristics of the celebrated Italian artist, engraver, chaser and jeweler, are noticeable in this medium. Be if as it may, we cannot vouch for it either way. There is, however, here, a Greek drawing-medium named Hugo l'Alesi, who produces in semi-darkness paintings and drawings, some of which are very fine. As this person is up early and late at his work as painter, he can give but very little time to his remarkable mediumship. His principal control is an Italian painter, who was called Donato.

Zouave Jacob, who some years since created quite a furore among the Parislans by his mediumistic cures, now lives at Passy, a suburb of Paris, 46 Serpentini street, where he still attempts to heal, but with less success than heretofore, we are told. There are many magnetists here who work in aid of the afflicted, and give experimental scances to the public now and then. We assisted at one of these scances held esting. The speakers, of both sexes, displayed at the Psychological Society's hall, and saw some feats of power that were curious and interesting.

On the 25th of July, took place in the large hall of the "Great Orient," 16 Cadet street, the inaugural meeting of the International Congress the while pleasing to witness. These meetings to promote the "Rights of Woman." The hall was filled with the lite of the literation Paris himself of the function remarkably well. This and the beau monde who take an interest in the gentleman, who suffered so severely a few years | subject. This movement, organized beforehand since for the cause, by an unjust and long im- and propagated by a local advocating Monthly, prisonment, is an ardent and intelligent laborer. L'Avenir des Femmes-The Future of Women-His charming wife, au fait of all the arduous du- edited by Mr. Léon Richer, a distinguished ties of the charge, is ever seen, even late at night, writer, had attracted from abroad not only delegates from many countries, but others also who sympathize with the cause. There were beside many Spiritualists, of both sexes, who naturally, everywhere, are given to reforms of all kinds. Miss Maria Deraiome, of Paris, a well-known author and lecturer, was called to the chair protem. by the organizer, Mr. Richer, and this lady in a truly Stanton style spoke of the object of the Congress, and of the labors to be performed. The proper election of officers then took place; Mrs. de Scharapov, of St. Petersburg, Russia, and Mr. Antide Martin, of Paris-Presidents, &c., &c. Miss Mozzori, of Rome, Italy, sent by opening of the interesting soirée consisted in the | the Italian government as a delegate, was warmly applauded as she read her speech in French, which was very ably composed. The next orator was Mrs. Scharapov, and this Spartan-like sponse to the now prevailing English materialist | mother, or Roman matron, delivered thoughts doctrines. The lecturer's survey of the case was | that denoted not only the woman of rank and culture, but the wide scanning and practical philanthropist. The audience, even to the lighthaired reporters, listened with respect and admiration to this advocate of the north, as she reviewed in the choicest style the subject at hand. There were two delegates from Chicago. On the printed programme we see the names of Mr. Theodore Stanton of New York, Mrs. Julia Ward Howe, Boston, and Mrs. Mary A. Livermore, Boston, as adherents or members of the Commission.

Mrs. Julia Ward Howe was the second to read a long and able address, which was much applauded; and Mrs. Fernando Jones, Chicago, representing the National Woman Suffrage Association of New York, delivered the fourth ad-

The labor to be performed by the Congress, which is to last about a fortnight, devolves on five committees, called sections, viz:-the Hitorical; Pedagogical, or training, instruction and hygician; Economic, or labor and salary of women, professional pursuits; Moral, or genafter, should our personal examination entitle us | eral morality and individual morality; and last-

> On the 5th prox. a banquet or festival is to be held to bring together the members of the Congress and friends of the cause in a social way. Paris, July 27th, 1878.

Many well-meaning parents deny themselves: Romish Church, and who, with Father Hya- the ordinary comforts of life that they may save cinthe Loison, established the new church at Ge- money with which to give their children a start neva, Switzerland, is a frequent visitor of the in the world, as it is called. Setting a young man afloat with money is like tying corks under the there, and were at once convinced of what we arms of one who cannot swim. Ten chances to had been told of him: that his oratorical power one he will lose his corks and go to the buttom.

She certainly is no true woman for whom every man may not find it in his heart to have a certain gracious and holy and honorable love; she called to do a mighty work in the cause; he has is not a woman who returns no love and asks no

TO BOOK-BUYERS. The attention of the reading public is respectfully cal o the large supply of spiritual. Reformatory and Miss about Works which we keep of sale at the Barrakin about Works which we keep of sale at the Barrakin

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Banner of Light.

BOSTON, SATURDAY, AUGUST 24, 1878.

PUBLICATION OFFICE AND ROOKSTORE, No. 9 Montgomery Piace, corner of Province atreet Lower Floor.

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY, THE AMERICAN NEWS COMPANY, NOW AND RUBERT STREET, NEW YORK.

> COLBY & RICH, 1 PUBLISHERS AND PROPRIATIONS.

BAAC B. BOB. BOST BEST MANAGER. LITHER COLLY BEST ON A STATE FOR INTERPRETATION. 1 Letters and communications for the Editoria Department of this paper, in what were wearly to hall to be addressed to he time to the large Basic Basi

and processing the other to the firms the leading to make stands and proceedings to redomining wind it to nake men and women before to teach them for Assacrating to the distance of the inner man, that the roles have seeing to proceed that. leading them pp bigter 'spiritive'ye'

What Spiritualism does for Character.

The grave objection against Orthodoxy is that it has no standard of character that its followers: will follow-they never seriously propose to live out what they teach - and so in their daily living they quietly ignore the creeds they so well appear to worship on Sunday. When men did live out the creeds, as in the days of Monasticism, they had a character the world now despises. Of course things are better now - but Orthodoxy has little to do with the change, for the clothing of the churches is sadly faded, and when the members are brought in the light of the world's criticism, they are found to be rays and tatters. The disclosures of "speculation" and dishenor in keeping trusts show the inofficiency of Orthodoxy as doing anything really good for character.

Now Spiritualism has had to pass the fire of criticism about the influence it has on character, and one will often hear it said that its philosophy may be all right "it may be true that 'spirits do come back -- but we do not like the character developed under its teachings.

No doubt there are faults in both media and bellevers, since all are but human; no doubt some of the accusations raised against Spiritual-Ism are really well taken, and it is a grand thing for society that they are truthful accusations. For instance: We allow that we have no greed that everybody must accept whether they can or no; we allow that there, is liberty, wrought in some of our ideas in regard to life in Its various aspects and relationships; but the of the present, and the character thus growing is such as the times demand.

Spiritualism gives us freedom to live. We need that sin is death and marring to the faculties of enforment. Man thus is made to examine himself and trust-in himself. We know not how to popular churches concerning the help man ought to be and must be to himself. We strive to teach man resolution, and, by his striving, toeduce great ness of character. Words fail us to show the stimplus of Spiratualism in this regard. It makes the man a self centre, and all his activities are like stars circling around in the plane of his exist-

. Then Spiritualism gives a new world, real and cares to enter, and has frightened people from enjoying the present, so that the question of Canon Farrar, "Is life worth living?" resolves Itself into a nebulous mist of doubt, and people fear that it hardly is. But our faith comes and gives reality to life, in all its purposes and obcontent to life that assurance of victory and Spiritualism-and would there were more of itlove and light, and the new character thoroughly adapted to the wants of the hour, that Spiriuualof the souls conscious of what awaits them, these ward off the evil tone and sneer that Spiritual, the world is being flooded with its light. ism does nothing for character. We say it purifies, It ennobles, it clarifies, it spiritualizes, and brings nearer and nearer yet the kingdom of eternal peace; and as we have often said, so now do we repeat, that our aim is to increase its power, and let it run its course and be glorified.

II is said that the "truly good" Allopaths of Illinois are not happy, though their protective law has been passed-some good judges having given the opinion that it is not legal, not or the Constitution of the United States.

Prof. William B. Carpenter as an Authority.

That the self-elected dictator on spiritual topics whose name heads this paragraph has peculiar mental characteristics, at least, we think not one among our patrons will deny. If proof were wanting in the premises, the doubter heeds only by given it to understand. That is just the pheglimpses of the country air and light, from an exto be referred to that admirable work, "THE PSYCHO PHYSIOLOGICAL SCIENCES AND THEIR rejoice that it is so, Assaulanas," in which Prof., J. R. Buchanan rand others, show up his phosynciasies in a clear and cogent style. Our readers have, in years past, seen the almost in-ane attacks against Spiritualism and Spiritualists which Dr. Carpenter has made, overwhelmed with incortrovertible proofs of their futility; they have seen his gross. fabrications utterly demolished, his twisted prevarieations clearly unraveled, his palpable ignorance demonstrated beyond hope of question as regards his opinions and conclusions touching tion to his mediumistic mission, warned him the Spiritual Philosophy and Phenomena; and he has consequently at last taken his position a reasoning investigator. But it is not so extensively known among Spiritualists, or the general public either, that Dr. Carpenter carries the tred whatever he had been able to save from of which he deigns to apply the powers of his "vast" intellect, and thus becomes an unreliable authority in them all.

Dr. Carpenter's views against the new gospelwere seized with avidity, and paraged with triumph before their readers, by the secular and the is religious papers of America as the careful and considerate utterances of an emment English scientist, whose mental erudition was equaled only by his moral reliability and his gentlemanly sense of honor. Would these conductors of the press do the reading public and the cause of truth, also, the justice of copying and circulating de-That remains to be seen! If they should be willing to do so, in whole or in part, we would reconamend to their attention the following extract ENTER 1870 EVERY DELY SELVEST OF THE LABOR FROM the Boston downell of Chemistry (a scientific quality to see the form the control of the highest repute in its special transfer of the highest repute in its s tific publication of the highest repute in its specialty in New England), wherein Prof. Carpenter's unfair mistepresentations of Prof. Crockes's views, etc., concerning the Radiometer are justly exceriated. After stating that the hypothesis that "the motion of the discs within the bulb is" now considered as settled, by all students of sciin the following plain fashion: [The italies," with one exception, are our own.)

" It is well known that the distinguished discoverer of the instrument leaned at first to the light hypothesis, which many experiments seemed to favor; but he dul not commit itself to it. It was this fact which led to the indepent, and cruci ittock upon Dr. Crookes by that most concerted Disconfigurate of men. William B Carpenter. Because he did not differ from other distin-guished scientific gentleman in their views of the nature of the sissovery when first made, Dr. Carpenter in the most offersive manner neoused him of 'not understanding the nature of his own results,' and stated that it 'was evel or of logical reductivity and almost of mental obliquity; on the part of the eminent physicist, that he did not at first give the true explanation of the phe-

Bus arrogance and impudence is severely rebuked by Mr. Stone in his paper, but of course it was have little or no effect upon Carpenter. who assumes to have reached an elevated stand point from which he looks down on all investigators with contempt. This man has had some experience in connection with dredging expedius, and we would suggest that another one be organized to start for the North Pole, or some other locality so distant that no return may be expected for a decade of 'years, and that Dr. Carporter he and about the step. It would be a positive relate to sand him where he could not be heard from for the of then years."

The Day of Problems.

Spiritualism was early denounced as only changes are such as are needed for the new life, another of the isms, and thought to be thus dismissed to the care of oblivion. The church supposed it was going to have an easy time of it in dismissing new ideas with this old-fashioned to realize that we have to make the present beau-pooh pooh; but all on a sudden it finds that it is tHul, and not lose the beauty of the now because beset with isms itself-a whole school of them, of futures coming on. Our heaven is so real it in fact. The pulpit and the so called religious allows a heaven now. And we have no one to press are each wrestling with the labor problem. carry away our sins; and we emphasize the fact. It ilkewise begins to see that there are other questions, problems and issues to which it has got to direct its attention soon. It sees the work of disintegration going on all around it. It stigmatize the evil of the distrust wrought by the "vainly attempts to reconcile the claims of science with the literalness, of interpretation, and confesses itself chagrined and at its wits' end because it sees the finer and larger minds constantly slipping away from its wonted control.

But neither Church nor State can hope to escape from this test which every age imposes upon its ability. There will always be new questions coming up for answers, and that is either an unintelligent or a cowardly organizareasonable, to the soul-life. It answers the want tion which refuses pointblank to deal with them of humanity, to compass which all the other isms, at all. Refusal is only sitting idly on the bank deny. Ecclesiasticism has pictured a world into and waiting for the current to run by. There is the experiences of which no reasoning being but one way, and that is to plunge in. These things are of course given us to exercise our thought, and test the quality of our faith. Children as we still are, we learn only as we gain experience. We get up only to fall down again.

We do not assume to claim for Spiritualism that it settles or adjusts all the various problems jects, and so a wise and loving and duteous char-that arise, but we do claim that it directs one in acter must be the result. It gives a calm and the right way and enables one to see more and deeper than when looking for responses without final blessedness must always bring. We notice, , it. It opens and enlarges the mind, so that it too, in many instances, among the disciples of takes cognizance of causes which to ordinary thought seem remote. It brings to the attention a charity as rich as Paul ever preached to Grecian suggestions which would otherwise not be apt to cars. We have hope of the new revelations of reach it at all, and thereby enables the mind to see what others cannot see without it. The plain and simple truth at this day is, that nothing ism is demonstratedly creating. Let men be free, , comes in to make clear what is so confused but be true, be trustful, be wise, as to time and the this very light of Spiritualism. If it liberalizes, future—this is our word, and the noble lives, the it informs also. Science itself is at fault without deaths that are not deaths, but the translations the steady and sure guidance of its lamp. And as for theology, it gropes in darkness itself while

There is no use in hoping, as many people dowho even pray for it, also-that this cup may be suffered to pass from us in the present age. There is a sufficient reason why so many more questions are put to the human mind than ever were before. It is because it is more addicted to giving them hospitality, and consequently better disposed to find answers for them all. As the eye is suffered to see the light no faster than it can safely do so, so is the light of revelation and almost a seneral desire to know more and at 8 o'clock.

better than has ever been known, as there certainly is in this age, of the world, the demand

Henry B. Allen.

On our sixth page the reader will find a letter from George A. Fuller, concerning the new project into which that worthy lecturer has em--barked with the celebrated physical medium whose name we cite above. Mr. Allen presents at this time special claims to the recognition and patronage of Spiritualists New England over. His falling-health, induced by too close applicasome time since to allow hinself a period of repose; and obeying the precepts of his early in their estimation as a public scold rather than "training and the prompting of his natural tastes, it he entered into arrangements for the purchase of a small farm in East Calais, Vt. Here he censame unfair and vindictive animus, which char- his earnings from his youth up, and in addition acterizes his treatment of the spiritual problem, assumed pecuniary-responsibilities which he with him into every question to the consideration hoped in time to discharge. Things went well with him for a year, when an unforeseen misfortune, in the shape of a fire which consumed his dwelling, and out buildings generally, left him in a helpless condition, and he was obliged to surrender what remained as a sacrifice to his monetary agreements. He is now, therefore, commencing life again, as it were, and has made-Amherst, Mass., his home, (which town is lo-urday,

Amherst, Mass., his home, (which town is lo-urday,

2, The Monday paper is wholly edited and Railroad-Boston & Albany dejot, this city.) At his residence in Amherst he has held many ; séances for materialization of hands, for independent writing, tests, spirit-voices, etc., which ed to them. readily any evidence making against his relia-, have met with the best possible reception by the bility either as a giver or a weigher of evidence? Oparties who have attended them-all Joining in expressing their conviction of the genuineness of the phenomena and the reliability of the in- Heavenly Home," by A. J. Davis, has made it

We wish Messrs. Fuller and Alien every suc- prepared to fill all orders at once. cess as they canvass the country through, the one bearing the oral message of the Spiritual Philosophy, the other the direct proof of its truth, through incontrovertible phenomena. We use the term incontrovertible advisedly, as we have interests have treated them. If the provisions known and thoroughly tested Mr. Allen at our made for their benefit by the Government were primarily due to heat rather than to light," is own office, when as "the boy medium" he, in the early days of the movement, carried the light of spiritual conviction into the minds of many doubters and skepties; while since he has atence, the editor of the Journal proceeds to talk of spiritual conviction into the minds of many tained to manhood his original powers have not decreased, other and novel medial developments having been bestowed upon him.

Dr. Bubbitt's "Light and Color."

This work, which Malready creating so much interest in all directions, has a large amount of Really we are more to blame than the Indians information for physicians and other thoughtful themselves, for the constant recurrence of hospeople, which has never before been given. Gen. Picasanton, of Philadelphia, puts especial emphasis upon blue light, and quotes some remarkable cures performed the tehy, aithough he fails Hill, Nevada, News. to show what is the real healing power of blue. Dr. Pancoast, of the same city, exhibits some men toward the Indians of the Northwest, very powerful cures wrought by both the blue placed before the public in terse language and red light; but Dr. Babbitt has demonstrated the chemical and therapeutical power of all the half of the Red man, for its independence in colors, and formulated both a science and art of publishing what we have quoted. [Washington color healing, so that special colors may be applied to special diseases. This science he calls Chromogathy. Among the examples of healing complete physical exhaustion, nervous diseases, rheumatism, constipation, sciatica, neuralgia, meningitis, [baldness and many other diseases, following opinion from F. M. Odell, D. D. S M. D., of No. 7 West 38th street, N. Y.:

"The cream of Dr. Babbitt's 'Principles of Light and Color' is not to be acquired by skimning, but reaches down into basic principles. The work comes to us like a new revelation, with its startling array of facts and discoveries, and bids fair to revolutionize therapeutics and the

whole present philosophy of force;" The, above work is kept for sale by Colby &

Mrs. Cora L. V. Richmond.

Charles R. Miller writes us under a recent date that this celebrated medium and gifted speaker lectured at Everett Hall, 398 Fulton street, Brooklyn, on Sundays; August 4th, 11th and 18th. She 33d street, near Broadway, on the fourth and last the interest on the part of the public in both en-Sunday of August, morning at 10:30 o'clock, and terprises continues to be unabated. It gives us evening at 8.

The chairman of the Everett Hall meeting, in making the announcement that Mrs. Richmond would speak one Sunday in New York City before returning to Chicago, said that, " In accepting the invitation to speak in New York City on Sunday next, Mrs. Richmond had been governed wholly by public considerations connected Mrs. Vira Lewis; the doctor replying appropriher decision was made under the direction of her spirit guides."

Mrs. Richmond's Sunday evening address of Aug. 11th was under the spirit control of Prof. Mapes; sulject, "The Scientific, Philosophical and Ethical Results of Spiritualism." Everett Hall was well filled, and the quality of the audi-! ence, even more than the number, was a most j complimentary and appreciative greeting to the

On Monday evening, Aug. 26th, Mr. and Mrs. Richmond leave New York City for Chicago.'

A correspondent informs us that a precious pair, going by the names of T. Brigham and Louise Bishop, recently alighted at Council Bluffs, Ia., and opened their peripatetic show on a Saturday evening, with what they claimed to be a genuine spiritual séance, and then changed front and delighted the souls of the church-folk by an "expose" séance on Sunday evening. Our correspondent thinks that perchance "Petticoat" Bishop has dropped the "W. Irving" and hoisted the "T. Brigham," for a new cruise, leaving the steamer which was supposed to be conveying him to Europe minus of his precious presence. Be that as it may, the Spiritualists of Iowa and the West generally should be on their guard against the "confidence" operations of these hybrids, whether the "Old South Saver" makes one of the couple or not.

The well-known materializing and transfiguration mediums, Mr. and Mrs. Holmes, are kindly kept from the human mind until it is in located at No. 8 Davis street, Boston, where in accordance with the Constitution of that State | a condition to bear it. When there is a growing | scances will be held every evening, to commence

The Poor Children's Excursions.

At the opening of the season we announced will assuredly be met with a corresponding sup- that preparations were being made by generous ply. Never was humanity so much awake as it citizens in Boston and vicinity for a continuance is now to know new and larger truths, and it is this year of the laudable practice of giving to therefore to be expected that it will be more free- the poor children of this municipality some nomenon we witness to day, and we may well tended enjoyment of which their unfortunate condition necessarily debats them. The following report from the Committee is now recommended to the attention of the charitably disposed:

posed:

"It had been arranged to give eight excursions to Highland Lake Grove, provided the funds were found stafficient. Five of these have air-eady occurred, viz: Josy 13, 1,315 children were taken; July 19, 52; Aug. 6, 95; Aug. 13, 153; Lot; Mag. 15, 39; Iotal number offenhildren for the five excursions, 5, 109, at a cost of \$1,80,00, averaging 37 cents per child. There were funds on bend sufficient for the excursion of Aug. 20, but for that of Aug. 27 there is only about one-half enough, and for that of Aug. 27 there is only about one-half enough, and for that of Aug. 21 there is no provision made. About \$50 more is required in order that the regular series may be completed, so that every section of the city may be reached. The committee trust that there will be an immediate and interal resionse to this appeal. It is very important that subscriptions should be sent in at once to Peters & Parkinson, treasurers, 35 Congress street.

FLED DAME, Secretary.

Somewhat to the Point!

The Interior, published in Chicago, evidently experienced recently a religious sensation of the true Pecksniffian character, and therefore lifted up its voice against all Sunday newspapers. Its lucubrations were profound in length, and its allegations were too numerous to mention; but David Swing's Alliance gave the following keen Of the release from prison (where the legally enretort to them all, which seems to have ended the controversy with a victory for the right side: To make the argument available that a Sunday edition of daily paper. Involves, no Sunday work, it is necessary to and an audience of bliots to address it to.—Interfor.

The facts are these:

. The Sunday paper is set up and printed Sat-

made up Sunday. 3. The Interior ought to know it.
4. There is no reason, therefore, why the argu-

ment should not be available, since it is address-Fourth Edition now Ready.

The steady demand for "Views of Our necessary to print another edition. We are now

There can be no reasonable doubt that the trouble which we are now having with hostile Indians is primarily due to the bad faith with which the agents appointed to look after their honestly carried out by the Indian agents, we should have had no wars, the lives of our soldiers whites. To fight us is to engage in a hope-less struggle which must end in defeat. What has driven the savages to unearth the hatchet is swindling agents, who have stolen from them at least one-half of what the Government has appropriated to them; who sell them whiskey that inflames their blood, and rifles and ammunition with which to wreak vengeance upon the whites. tilities. . . . A clean sweep must be made of the rascally agents who fatten upon the misery of the Indians, and some other machinery must devised to furnish them with supplies .- Gold

Here is more evidence of the rascality of white every word true-and we thank the News, in be-Republican, please copy.

In another column we publish from the by means of light or color, or color charged sub. London Spiritualist of the 2d inst. a graphic acstances, the work gives the details of the cure count of "the passage of matter through matter," of paralysis, consumption in the third stage, or in other words, the locking together of two solid rings-one of wood, the other of ivory! This occurred in London, in the presence of Mr. Williams, said to be a powerful medium. Great where other methods have failed. We quote the importance, in England, is attached to this palleled a scance recently, in the town of Nantucket, pable evidence of the occult power of the spiritcommon with ourselves, been privileged to receive which found propulsory power at the hands of similar evidences of what our spirit friends under the proper conditions are capable of doing in objective life, the ring phenomenon to which thanks are due C. Reimers, Esq., 47 Mornington Road, N. W., London, for an imperial photograph of the two rings thus united. Parties desiring can see this picture by visiting the Bunner of Light Bookstore.

In another column will be found the reports furnished us of the proceedings at the camp-meetings now in progress at Onset Bay speaks in New York City, in Republican Hall, | and Lake Pleasant, by which it will be seen that pleasure to note the fact that on the evening of Aug. 13th, the anniversary of his birthday, Dr. I. P. Greenleaf was made the recipient of a congratulatory visit by a party of his friends resident at Onset Bay Grove; his pleasant residence was decorated at once with fine bouquets brought by the new comers, and donated to him in a speech by with the advancement of the spiritual cause, and | ately. Mrs. George Hosmer furnished instrumental music, singing was engaged in by Mrs. Lane, Mrs. Lewis, Mr. and Mrs. Thayer, and others, and the whole affair proved, in sentiment and action, an unmistakable success.

With this issue of the Banner of Light goes out a supplementary sheet containing a full account of Hon. Thomas R. Hazard's remarkable scances with the Bliss mediums of Philadelphia. The narration would seem conclusively to show to every candid minded person, whether believer or skeptic, that the alleged "exposure," some time since, of these wonderful media, was without the least foundation in truth. Mr. Hazard is very clear and concise in his examination of the legal aspect of the Bliss imbroglio, and his article, which will occupy a certain amount of space in at least two future numbers of this paper, will no doubt in its entirety establish their innocence of fraud to the satisfaction of every unprejudiced person in the land.

On our first page the reader will find Prof. B. B. Brittan's tribute to the memory and the lifework of Mrs. Fannie Green M'Dougall, who recently passed from the scenes of the temporal to those of the spiritual existence. We have still on hand several installments of her poem on Joan of Arc, and shall print these numbers at an early day.

"NATURE'S DIVINE REVELATIONS," the first grand volume in the Spiritual Dispensation, is constantly sought by all earnest investigators. We have just printed another edition.

Read Henry Lacroix's Paris letter on our third page.

Vaccination Unjustifiable.

Dr. William Hycheman, an eminent London physician, prints an important article in the Medium and Daybreak, on vaccination, from which we take the following extract:

"Almost every day of my life children are brought to me suffering severely from vaccina-tion in form of cerebral and gastric complica-tions, persistent vomiting, intractable diarries, severe convulsions, bronchial irritation, and loathsome eruptions of a syphilitic or scrofulous nature. Pustules, moreover, are often visible in the mouth and pharynx, on the edges of the eyelids, with ulceration of the cornea, and loss of transparency to such an extent as to indicate lasting opacity, if not ultimate blindness.

I say vaccination, in the present state of our I say vaccination, in the present state of our knowledge, is unjustifiable. For what does the above pathological condition indicate, except that calf-pox, jun., or cow pox, sen.; is a kind of small-pox itself, modified in appearance only by passing through the constitution of some of the domestic animals?

I have attended numerous cases of small-pox,

both with and without previous vaccination, and I solemnly affirm that in an extensive practice of forty years' duration, at home and abroad, I never lost an unraccinated patient by death in the whole of that period!"

This question is attracting much attention in England, and strenous efforts are being made to have the law enforcing vaccination repealed.

The Fortieth Anniversary

trenched bigotry of the day succeeded in confining him,) of the venerable Abner Kneeland was celebrated Sunday afternoon, Aug. 18th, in a feeling and proper manner at Paine Memorial Building, Boston, Horace Seaver, Esq., editor of the Investigator, opened the exercises by an address which embodied many telling reminiscences of Mr. Kneeland, and bore witness to his character as a good citizen, an honest man, an able scholar, and a fearless pioneer of the cause of liberal thought. Remarks in a similar vein were also made by Mr. J. P. Mendum, proprietor of the Investigator, and by Messrs. Verity, Thomas, Grosvenor, Mrs. Laura Kendrick and others.

Rev. Mr. Murray, of this city, is in Canada eating soup by the gallon. Hear him:

"Speaking of soup reminds me, Why can't we Americans make soup? We can't. Our soups are heavy, sluggish, stagnant. They drug you. They bloat you. They make you feel like a puddle of roiled water. But here the market-women, even, make soups that are fresh as clover and buoyant as champagne. At Bonsecour market, about 1 P. M., you can get a bowl of soup for three cents that would make a reputation for any hotel in Boston. Why can't Parker or Young give us such soups? A few dishes would regenerate the city government. Three cents a quart, that's all. I've eaten twelve cents' worth at a sitting. If you don't believe it, ask Alex! By the way, he is n't intimidated easily at the noon lunching. I've seen him look calmly into the bottom of his fourth bowl. It takes true courage to do that! The flavoring of the French soups is marvelous. There will often be three or four flavors in your dish, and they all harmonize. That's the severest test in cooking, as it is in mingling perfumes. It makes a man wiser and better to eat French soup. It tones up his moral nature. It's a panacea for suicide."

On our sixth page will be found the announcement of the Saranac (Mich) Grove-Meeting. The notice of the Secretary, dated August 13th, arrived at this office Thursday, Aug. 15th, too late for insertion last week, hence the delay, for which we are truly sorry. Friends everywhere, who intend forwarding notices of movements, meetings, etc., for use in our columns, should remember that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion, must be forwarded so as to reach this office on the Monday preceding the day of going to press.

We are informed that the notorious T. Warren Lincoln, alias "Mansfield," etc., etc., in the course of which his fine summer suit came world; and to those in America who have, in in contact with a number of questionable eggs his audience. Served him right. Respectable people, whether Christians, materialists or Spiritualists, should refuse to patronize his impotent we refer will prove corroborative evidence. Our travesties. Then he would be forced into retirement, and the good of the community be enhanced thereby.

> - VERIFICATION .- John Danforth, Esq., of New London, Ct., informs us that the spirit message of Willie Langdon, given through the mediumship of Mrs. Danskin, and printed in the Banner of Aug. 3d, is correct. But, he adds, the word Fort was omitted before the name of the place where "Willie" hailed from. It should have read Fort Trumbull.

> Mrs. D. Metcalf informs us that the spirit message from Elias Bullard, of Holliston, Mass., printed in the Banner of Light May 18th, is characteristic of the man, and all true with the exception of an error in the name; it was printed Hillard instead of Bullard. Other parties from Holliston have called at our office and made statements corroborative of the above.

> Malcolm Taylor, of Chicago-one of the well-known duo of mediums, "Bastian and Taylor"-was married, August 15th, to Mrs. R. E. Schermerhorn, proprietress of the Spiritual Home at Cascade-Rev. J. H. Harter, of Auburn, performing the ceremony. We tender our congratulations to the newly united ones.

Edwin Gill, writing from Australia, June 1th, to the London Spiritualist, says: "I am glad to tell you that that noble woman, Mrs. Emma Hardinge Britten, is drawing crowded houses at the Opera House, Melbourne, leaving scarcelystanding room. Every Sunday night there are nearly four thousand persons present."

A bill allowing women to vote in school meeting, passed the New Hampshire House of Representatives recently, it having previously passed the Senate by a vote of 9 to 31. This is the first substantial legislative victory won by the women suffragists of New England.

Fifth Revised Edition of the "STELLAR KEY TO THE SUMMERLAND," by A. J. Davis, is just in from the press. It will be remembered that the "Stellar Key" is Part I. of the "Views." These companion volumes are selling remarka-

Dr. Cook, editor of the Dublin University Magazine, is a firm Spiritualist. His wife, who has recently written a work entitled "An Innocent Sinner," which we understand is meeting with great success, is a fine trance medium.

The Spiritualists are organizing in Australia under the title of the Victorian Association of Spiritualists.

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BRIEF PARAGRAPHS.

SHORT SERMON.-Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality.

The yellow fever continues its ravages in Louisana, Texas, Mississippi, Tennessee and other parts of the South, a panic of the most serious character appearing to have taken possession of the minds of the residents there. The cities of the North and West are called on for pecuniary aid by the Citizen's Committee of Memphis and other places, and should respond generously, that the sick, the poor and the dependent at the scene of action may receive the needed supplies to bridge over the gulf of this appalling calamity.

Rev. Dr. Thomas Worcester, one of the brightest lights of the Swedenborgian denomination, passed to the higher life by a stroke of paralysis, from Waltham, Mass., August 14th. He was

> A HINT. Our Dalsy lay down
> In her little nichtgown,
> And kissed me again and again,
> On forchead and cheek,
> On lips that would speak,
> But found themselves shut, to their gain,

Then, fool'sh, absurd,
To utter a word,
I asked her the question so old,
That wife and that lover
Ask over and over.
As if they were surer when told.

There close at her side

"Do you love me?" I cried.

She lifted her golden growned head,
A puzzled surprise
Shone in her gray eyes—
"Why, that's why I kiss you," she said.

A Portland paper gives this as a proof of the force of imagination: "The owner of a standard thermometer on Exchange street, etherized the mercury, reducing it to temperate. Men came along, perspiring at every pore, with fans spread and umbrellas, and when they saw the indications, lowered the umbrellas, folded their fans, and remarked how quickly they falt the search of the same to t

and remarked how quickly they felt the sea-Prof. John H. Raymond, President of Vassar College (for girls), died in Poughkeepsie, N. Y.,

There are some persons whom we enjoy more while we are getting acquainted with them than we ever'do afterwards.

Aug. 16th. .

Who ever saw a rope walk ?- Rome Sentinel. Who ever saw a horse fly?—Albany Argus. Who ever saw a cat fish?—Yonkers Gazette. Who ever saw a tree toed?—Hackensack Republican.
Who ever saw a milk made?—P. I. Man. Who
every saw a lamb chop?—Battimore Sun. Who

NEW YORK, Aug. 17th.-Indian Agent Hooper (late of Maine) according to a Bismarck special, has been found incompetent to run the Sisseton Indian Agency, where he had been employing all his relatives, and although he has not stolen anything, Special Agent Bullis says that the Indians call him a liar. He will be relieved. The Indian Agent at Berthold will also be relieved.

A cigar lighter—The box from which you took

The latest sentimental agony in songs is a tender ballad beginning:

Who will come above me sighing.
When the grass grows over me?

We can't say positively who, but if the cemetery fence is in the usual repair, it will probably

The Ring-Banded Soldier Bug (perillus circumvinctus) is one of the greatest enemies of the potato bug. We advise farmers to go to raising them as an antidote to the pest.—Gardiner (Me.)

It is computed that the grain used for liquors in a year in the United States reached 70,000,000 bushels, which would make 1,050,000,000 fourpound loaves of bread. Great Britain uses 80,000,000 bushels of grain yearly for the same purpose, and annually imports food to the value of nearly \$400,000,000.

AMESBURY, MASS., Aug 12.—Joseph Colby, of Sallsbury, a nephew of Luther Colby, Esq., editor of the Banner of Light, died at his work-bench at Kingston, N. H., Saturday, of apoplexy. At the breaking out of the war, after having been several times rejected, he succeeded in being entered in the rejected, he succeeded in being entered the several times rejected, he succeeded in being entered to the succeeded in the rejected of the several times rejected. rolled in the volunteer militia, and went to the front, but was early made a prisoner of war, and ent over twenty months in confederate prisons. spent over twenty months in confederate prisons. His funeral here to day was a very large one, and was attended by the Kingston Post of the Grand Army, E. P. Wallace Post of this village acting as escort.—Special Dispatch to the Boston Herald.

One of Mr. Edmund Yates's belongings is said to be a remarkably clever and agreeable cat, which always eats his meals with his master. He sits on the table beside Mr. Yates, and re-freshes the inner cat with the utmost grace, and

A Providence preacher discussed dancing Sunday night. He said that if the daughter of Herodias had danced a modern waltz, he should have can these ministers go to see such wicked dancing as they talk about? Common people, who are at all particular about the places they visit, never come across such scenes as this Providence parson seems to be familiar with.—Boston Herald. The Herald's gun is a 64-pounder.

Who fired the Ephesian dome? asks the editor of the Nation. Wonder Ephesuspects us.— Cincinnati Saturday Night. The thought is a-Paul-ing! Your Acts do Luke suspicious, but, Mark you, that Saul we know about it. - Boston

Austria having had to fight her way th us far into the Principalities, is discussing the feasi-bility of holding them when subdued as conquered territory, by permanent annexation.

Uncle Sam has put Mackensie's "Foot" (also artillery and Gatling guns) into Mexico.

In Switzerland a man stole a carrot, a policeman cabbaged him, and the Judge beet him out of ten francs, and told him he would soon turnup in the calaboose.

Weedy's powder-magazine, in the outskirts of Pottsville, Pa., containing eleven hundred kegs of powder, was struck by lightning on Saturday afternoon, Aug. 17th, and two persons killed and several wounded. Twenty five buildings were completely demolished, and household furni ture of all descriptions hurled for miles through the

Sand baths are being resorted to at the sea-shore for the cure of rheumatism. Dr. J. E. Briggs, 121 West Eleventh street, New York City, some time since discovered that it was also a cure for those who had been affected by lightning, and with other means accompanying the treatment, has cured cases which were said to be incurable.—The Waterford Advertiser, New York.

In our next issue we shall print an article from the pen of Frederick Francis Cook, bearing the title of the "Spiritual Rationale, applied to recent events in Chicago."

Chas. H. Foster will be at the Parker House, Boston, Sept. 1st, and give sittings for a short time.

Peruse the beautiful message on the sixth page, given by a spirit who calls himself

C! B. Lynn will speak in Stafford, Conn., during September.

(From the Spiritual Telegraph, June 5th, 1858.) LITERARY NOTICE.

BY J. A. WEISSE, M.D.

ANACALYPSIS; OR, AN INQUIRY INTO THE ORIGIN OF LANGUAGES, NATIONS AND RELIGIONS, By Godfrey Higglits, E-q., F.S.A., F. R. Asiat, Soc., F. R. Ast, S. Since quotations have been made from this great work in the columns of the Telegraph, subscribers from various parts of this country have made inquiries concerning this

book, its object, and character.

To give these progress-loving gentlemen a just blea o this crudite work and its author, we shall quote from its

pages. Higginssays:

"I determined to enter upon a very careful investigation of the evidence upon which our religion was founded. This, at last, led me to extend my hapitry into the origin of all nations and languages; and ultimately I came to a resolution to devote six hours a day to this pursuit for ten years. Instead of six hours daily for ten years, I believe I have, upon the average, applied myself to it for nearly ten hours daily for almost twenty years. In the first ten years of my search, i may fairly say I found nothing which I sought for; in the latter part of the twenty, the quantity of matter has so crowded in upon me, that I scarcely know how to dispose of it."

He closes his preface with this most appropriate passage

from Epictetus:

"If you resolve to make wisdom and virtue the study and business of your life, you must be sure to arm yourself beforehand against the inconveniences and discourage ments that are likely to attend this resolution. I limagine that you will meet with many scords and much derision; and that people will upbraid you with turning philosopher all on the sudden. But be not affected or supercilious; only stick close to whatever you are in your judgment convinced is right and becoming, and consider this as your proper station, assigned you by God, which you must not quit on any terms. And remember, that if you persevere in goodness, those very men who derided you at first, will afterward turn your admirers. But if you spice way to their reproaches and are vanquished by them, you will then render yourself doubly and most deservedly ridiculous." from Epictetus:

Touching the book, he observes: ""The following work is similar to the solution of a diffi-cult problem in mathematics, only to be universited by a consecutive perusal of the whole—only to be understood af-ter close attention, after an induction of consequences from a long chain of reasoning, every step of which, like a prob-lem in Euclid, must be borne in mind."

As these passages fully exhibit the decision and seif-reli-

ance of the author, they need no comment. The more title of the work shows its object and character; it must at once recommend it to every intelligent reader, because the field Saranac, is vast, the seed lies broadcast, and a rich harvest awaits August. the sincere searcher after knowledge and wisdom. But its highest object is to bring to light traths and facts that have been studiously and purposely concealed. To those who would look for a flowery and romantic style, I am oblige d to say, with Virgil:

"Procul, procul, este profaul!"
The style was of minor consideration to an analytical nind like that of Higgins. All I can say is, that this work is the very Thesaurus of history, ethnology, philology and

archaeology.

The reader of these two beautifully printed quarto volumes will see pass before him, in a long procession, all the nations that inhabited our globe, from gray antiquity to the present day. He will belief religlous, languages and monuments merge into and min-gle with others. '. He will realize that the Hymalaya and Cordilleras beheld nations whose beliefs, customs, rites, ever saw an onion peel, or a corn "crib," or an and monuments are very similar; that these nations utapple paring?—Madison Independent. tered words and ideas that originally sprang from a com-mon source; that the Ganges, Euphrates, Nile, Tiber, and Rio del Norte watered fields cultivated by kindred nations. In this work, priestly cunning and equivocation, from the ancient Brahmins and Parsees down-to-our Jesults, are made transparent. Things are proven by overwhelming evidence, drawn from a variety of sources. Furthermore, the reader reviews a series of cycles with their mythoses, waters, gods, heroes, magi, and sages, all of which, however remote in time or space, have their points of resemblance. But, as the author says, the work must be read with attention and care, and even then the point of the arument, and the full weight of the evidence, can only be appreciated by a scholar, or a man in whom an extreme desire to know supplies the want of scholastic learning Even the superficial reader could readily perceive that Jehovah was derived from the Egyptian Y-Ha-Ho-the God Eternal, or I am that I am; Judea, from the India Inudia, now Onde: Christ, from Cristna, one of the Indian avatars. He will find immagniate conceptions not only in Judea, Phonicia, India, and Greece, but even in Mexico. He may discover striking similarities between the religious ceremonies and rites of these countries.

In these fourteen hundred beautifully printed pages, words from every language, quotations from every writer, and descriptions or, and allusions to, monuments of every nge and country, are met with.

The work was published in London in 1836. Its present

cost is about \$100.00. Higgins was a native of England, where he was a judge and philanthropist. As may be seen by his titles, he was a member of several learned societies, which shows in what esteem the learning and wisdom of his country held him. He was also the author of another great work, called the "Coltic Druids."

Let us Protect our Mediums!

"For if the trumpet give an uncertain sound, who shall prepare himself for the battle?" -1. Cor. xiv: 8.

ing for August, under the caption of "How can. investigators protect themselves against fraudulent manifestations?"

Truly, the trumpet of the sentinel on the watch-tower gives no "uncertain sound" in this sterling article. It should be read by every true medium in the land, and by every friend of the divine philosophy of Spiritualism. It is so redolent with truth throughout that it is difficult to select passages exceptional for their rarer excel-

"The gospel of Spiritualism," says the inspired writer, "has come to uplift and reform. Is not its first work with and for its mediums? Oh, Spiritualists, lef the love and sympathy, the beauty and truth, in Spiritualism fall like a holy benediction upon your unfortunate sensitive mediums! Think less of making proselytes than of ennobling and rendering more efficient those who stand as media to transmit the light you would receive. Protect yourselves by educating, inspiring, and protecting your mediums. Protect yourselves by excluding from your scances the class of disturbers whose very presence jars the sensitive and finely strung organization of your mediums. This exacting, suspicious class have but faint conceptions of spiritual laws. Never should they be allowed to impose conditions, or assume to point out the way through which manifestations should be given. The controlling spirits will do this to the satisfaction of reasonable minds, as they have done in thousands of instances. Through these media they have brought millions to a knowledge of immortality of the soul, and are educating for the reception of higher truths. Can you not trust them to the end? Or would you snatch the sceptre from spirit hands to give it to those who would roll back the car of progress? Would that I could speak with the voice of millions who have patiently toiled to inaugurate the new dispensation, and who are to-day rallying round their mediums, striving to roll back the cloud that threatens to darken the fair sky of Spiritualism." Again, cries the prophetess, "Protect yourselves by standing like a wall of fire between the great, bitter, denunciatory world and the sensitive, shrinking mediums, from whom .you have received the most satisfactory evidences of immortal life." WATCHMAN,

The Holmeses.

To the Editor of the Banner of Light:

On a recent Tuesday evening I attended a séance of Mr. and Mrs. Nelson Holmes, of Philadelphia, who are at present located at 8 Davis street, Boston. I am pleased to report that the manifestations are in my opinion genuine, and that the conditions observed are such as to convince any reasonable mind that the results are

produced by a power outside the mediums. At the materialization séances, about a dozen full-length forms appeared in quick succession,

small wooden cage, the door of which I secured with a padlock.

The materializations were preceded by a dark cance by Mrs. Holmes, which was of a very satisfactory character. Altogether the exhibition is a very remarkable display of spirit-power, and those who visit it will, I feel sure, be well ROBERT COOPER. gratified.

Movements of Lecturers and Mediums [Speakers having matter for this Department are reminded that the Banner of Light goes to press on The slay of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press, 1

G. B. Stebbins will speak at Union Springs and Sherwood, N. Y., Aug. 26th to Sept. 1st; at Peterboro, N. Y., Sunday, Sept. 15th; De Ruyter, N. Y., Sept. 17th and 18th; Georgetown, N. Y., at Yearly Meeting at Brown's Hall, Saturday and Sunday, Sept. 21st and 22d.

A correspondent, "W." writes: "On Sunday, Sept. 1st, Mrs. Nellie J. T. Brigham continues her ministrations for the First Society of Spiritualists at Republican Hall, New York City, she having been reëngaged for the year. Miss Lottle Fowler is very successful and doing much good here. She gave the writer one of the best tests he ever had. She is excellent in business affairs and seems to have correct knowledge of the nature of diseases and their cure. She has decided to locate here permanently.".

templated trip East, and will remain in Michigan and lecture. She has engagements at South Haven, Manistee, Ludington and other places. E. V. Wilson will lecture and give tests at

Mrs. II. M. Morse has relinquished her con-

Saranac, Mich., on the 22d, 23d, 24th and 25th of

Spiritualist Meetings in Boston.

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Engle Harl) is removed to Pythian Hall. 37 Tremont street. Services every Sunday morning and fternoon. Good mediums and speakers always present. NASSAU HALL, corner Washington and Com-mon streets—Spiritual Meetings for speaking and tests every Smiday at 10½ A. M., and 2½ and 7½ P. M. Excellent quartette singing provided.

Nassau Hall.—A correspondent writes: "On Sunday last the meetings in this hall were well attended and an unusual interest was manifested throughout the day.

In the morning the exercises consisted of excellent and instructive speeches by Mr. Geo. C. Walte, Mrs. Cutting, Aggie Davis Hall, Dr. Moore, Maggie Folsom and others, together with

many excellent tests by Maggie Folsom.

The afternoon and evening sessions were occupied principally by Aggie Davis Hall, who spoke upon various subjects given her by the audience. Her remarks were well-timed, interesting, in-structive and directly to the point, and elicited frequent applause from the audience. She closed each lecture with an improvised psem upon topics furnished her by the people present. At the conclusion of each lecture and poem the balance of the time was occupied with excellent and appropriate remarks by Mrs. Pennell, Mr. Waite, Moore, Maggie Folsom and others.

On Sunday next the exercises will consist of nearly the same programme, with the addition of tests by several well-known mediums."

Pythian Hall -Mr. Daniel Came, of Cambridgeport, read an interesting and instructive essay before the People's Spiritual Meeting last Synday afternoon, contrasting "Sensual with Spiritual Excitement." The essay was replete with good points, and well received. Remarks were also made by Dr. Dudman and others. The morning circle was opened with an invocation and poem by Mr. Patterson. Encouraging re-ports were given from the sick for whom we have given sittings in our morning healing cir-F. W. J.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism, Published weekly in Chicago, Ill. Price 8 cents per copy. \$3,15 per year.
VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal, Published in Boston, \$1,65 per annum. Single contest seems. ples 8 cents.
THESPIRITUAL OFFERING. A Monthly Magazine, pub-shed in Springfield, Mo. Per annun, \$1,25. Single copies,

prepare himself for the battle?"—I. Cor. xiv: 8.

To the Editor of the Banner of Light:

Permit me to call the attention of your readers
to an editorial that appears in the Spiritual OfferTHE MEDIUM AND DAYBREAK: A Weekly Journal deTHE MEDIUM AND DAYBREAK: A Weekly Journal de-

THE MEDIUM AND DAYBREAR: A Weekly Journal de-orted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents, HUMAN NATURE: A Monthly Journal of Zoistic Science copy. \$3,00 per year, postage 52 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 THE EVOLUTION. Published monthly in New York. Price is cents per copy. \$1,50 per year.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS
of New York hold their meatings every Sunday morning of New York field their meetings every Sunday morning and evening at Republican Had, No. 15 West 33d street, near Broadway. Lycoum meets at 2% P. M.

Spiritualist Meetings in Philadelphia. THE KEYSTONE ASSOCIATION OF SPIRIT-UALISTS meets every Sunday at 3 P. M. at Lyric Hall, No. 2504 North Ninth street, Philadelphia, Pa.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and afteen cents for every subsequent in-

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line, agate, each insertion. Payments in all cases in advance,

#6" For all advertisements printed on the 5th page, 20 cents per line for each insertion.

AF Electrotypes or Cuts will not be inserted. SP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant! — For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.13.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, oppositeCity Hall, Brooklyn, N. Y. Hours 10 to 4.

MR. J. WILLIAM FLETCHER, the renowned clairvoyant, is located for the present year at 4 Bloomsbury Place, Bloomsbury Square, London, W. C., Eng. Au. 10.

Dr. F. L. H. Willis. Dr. Willis may be addressed until further noice at his summer residence, Glenora, Yates Co.,

SEALED LETTERS ANSWERED by R. W. FLINT, No. 25 East 14th street, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. Au.10. ters sent are not answered.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City.

DR. J. T. GILMAN PIKE, Eclectic Physithe, medium (Mr. Holmes) being enclosed in a clan, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1,00 per bottle, ½ doz, for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address MRS, LYTHA E. PINKHAM, 233, Western avenue, Lynn, Mass. Send

NOTICE TO OUR ENGLISH PATHONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Barmer of Light at fifteen shiftings per year. Parties destring to so subscribe can address Mr. Morse at his residence. Emil Tree Tertace, Uttoveter Road, Derby, Englisher, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

Colmy & Rich.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 35 North Ninth street, Philadelphia, Pa., has been appointed agent for the Bunner of Light, and will take orders for all of Colby X-lttch's Unifications. Spiritual and Liberal Books on gate as above, at Academy Hall, No. 80 Spring Garden stroet, and st all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RHODES.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 325 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Hanner of Light for sale at retail each Saturday norming.

MRS. M. J. REGAN, 620 North Str. toula Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the North and Reform Works published by Colby & Rich.

WANHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventr street, a ove New York avenue, Washington, D. C., keep constantly for salethe BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT,
E. M. ROSE, 55 Trumbul street, Hartford, Conn., keepconstandy for sale the Hunner of Light and a full supply
of the Npirfluni and Beform Works published by
Colby & Rich.

ROCHESTER, N. Y., ROOK BEPOT, WELD & JACKSON, Booksollers, Arcade ital, Roches-ter, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich. BALTIMORE, MD., ROOK DEPOT, WASH, A. DANSKIN, 70% Saiatoga street, Baltimore, Md., keeps for sale the Binner of Light, and the Spir-itinal and Heform Works published by Colby & Rich

NEW YORK PERIODICAL DEPOT.
S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT.
D. M. BENNETT, Publisher and Book softer, 141 Eighth street, New York City, keeps for sale the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY.
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The infactity of the messages given at the Banner Circles, and published on this case, being from stranger-spirits to our medium and curselves, we respectfully request that my one who at any time may recognize the party common maxima, whichers the favor to inform as of the fact, for publication, as which and direct proof of the verify of spirit commonder.

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Lawis B. Willson, Chairman.

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REPORTS OF SPIRIT MESSAGES

GIVEN THEOUGH THE MEDICAL DIFFER MRS. JENNIE S. RUDD.

Invocation.

Infinite Father, who bringest us life and strength, thou who art the power of the grande. rock and the oak tree, thou who art in the slender vine and in the tiny flower, we address thee with love and reverence. We ask that thou wilt with love and reverence. We ask that thou will partner with me at one time, who has taken my draw high unto us, that we may be able to do business, to be careful and look well where he is our work successfully for the world. May we going. He is taking too much on his hands for bring some little tender bud and place it on the bosom of some individual who will feel its influ- him to be more true, and to do the best he can ence. May we touch the hearts of those who for all humanity, but to remember he owes a walk on the earth, and bring consolation to their duty to himself. You can say this message is

Questions and Answers.

now listen to whatever questions are before us. QUES.—By the writings of Swedenborg and other eminent men, we are informed that spirits carry with them all the attributes, thoughts, affections and faculties with which our good Father has so liberally endowed his children. If so, do our loved ones mourn and grieve at their separation from us, as we do from them, and as they were wont to do while 'on earth for the loss of . their friends:

Ans -Spiritual life differs from the material Hife. In the spritted we technic and understand and know w' at the separation means. True, we grieve when we leave the old form on earth, and can no longer reach our friends materially. There comes over us a shadow, but at the same time the truth is brought bome to us that all things are for the best, and that they will work out a more exceeding day of glory than we have ever witnessed. Therefore we do not weep or mourn as you mourn, for if there is a road open home ward, and we acce, t of it, we do not feel there is any separation.

Q.-Do they realize, on their entrance into spiritual life, that they have passed through the trials and troubles of an earthly life? that their trials and troposes of an earting file? that their existence is to be perpetual? that all companion ship and ties are severed, never to be renewed till we go to them? Or is the Jey at their release on their translation and meeting with friends so great that earthly things, of whatever nature, are weakened in contrast with the glories and happi fiess of their new life, so as to obscure, in a measure, the affections of the loved ones they have

A .- We never forget our loved ones; we als ways love them, and send out our affections to them; but at the same time we sometimes feel there is always a tiny string which pulls us toward the home circle. We do not feel that our life with you is ended. We know that onward and upward is the law of progression; we realize that we can still do you some good, and we return to earth cheerfully, bringing whatever joy

spuitual side there is a connerpart of every one, and am very glad of the alterations.

upward, and will be willing to remain near to the friends at the time of my death. other until the two can reach an equilibrium. If through life feeling that they have no counterpart, they are sure to meet that counterpart on the spiritual side. I trust that all of you who approach the marriage relation will find out whether you have a counterpart spiritually, materially and lovingly, before you enter the sacred temple of marriage. If you find out too late that you are mistaken, rest assured you must do our duty, whatever it may be. Then you will and your reward.

Farrar Crane.

I have been gone some years -I can't tell you Just how many. I have frequently been able to manifest myself to my friends, and I felt as though I would like to come here, not because I feel it necessary for me to come for my own development, but I had a desire to come and express my feeling, and tell you that the only true existence that I have ever found has been through having some communication with mortals. I really sometimes feel as if that was the strangest thing in the world—that individuals should feel that it was so unnatural for us to communicate. If you had a brother or a sister go to Europe, you would think it very odd if they didn't write to you occasignally. You would be ready to ad-vertise them if they didn't. Yet how many of us come to spirit-life, and how few expect to hear us come to spirit-ine, and no a tew expect to near from us. You don't advertise. You say, "They are dead! they are gone!" Oh, no! We are not dead, we are not gone. I remember after pass-ing away, of several times taking friends by the hand and talking to them through mediums, and I have been here and stood upon the platform. Now I've come again. You can write my name Now I 've come again. You can write my name as Farrar Crane, or Crane Farrar, I don't care which. I died by accident. I was injured by a dump-cart. I think those then with me will give me the credit of being one who was not afraid, but that I could remain immovable while others felt badly. Even in the agony which I was in I was able to smoke a cigar and to look upon death as calmly and quietly as possible. I passed away smoothly, and I now come back that I may give others evidence that I can return, and that others can return. I want to do whatever I can to help on all humanity.

May 23. May 23.

Charles Champlain.

he should be welcomed or not. I was a great world, as you call it; that if you'll only do the

Mark Constitution of the C

said, but I believe it was some disease of the heart, and a bad magnetism which was thrown upon me. I did n't believe in that when here, but I realize and feel it now; and I know that for good or exil consequently these who pass from the contemporary and individual can be poisoned to death as easily carn-sphere in an one evidence state, eventually progress in the bybad magnetism as by strychnine or arsenic.

As I look around I find that very many of our animals, especially horses, are oftentimes polspirits in these columns that does not compart with his or soned in that way. Many individuals who are found dead, as they call it, by "apoplexy," or "heart disease," die by magnetic poison. May 28.

Charlotte M. Sidney.

I wish you would say that Charlotte M. Sidney, from Baton Rouge, called. I have been gone ome ten years. I went out, I don't know what of, but a general breaking down of the forces of the body. They called it consumption. Maybe at was; it brought me a very hard cough. I do not expect to reach any friends there, for they have gone, all of them, North, though some of them have gone to California—Sacramento. Another manner of my family has gone over the CTO. The Chairman of the family has gone over the CTO. The Chairman of the family has gone over the CTO. week days on Tuesdays and Thursdays only.

The last two Sundays in September circles will

Are you angry with me waters, and is now in London, and a very dear because I can't do any better? [Oh, no! you friend of mine has come up North, and is, or have done the best you could.] I shall come was, located in Boston. I believe this message again and tell you something more.

May 31. Another member of my family has gone over the will be sent to my friends that they will reap their reward, and I shall mine by having come.

Dr. Austin.

this business. I control mediums very seldom, authorigh there is one in our place. I sometimes centrol, and thought I should enjoy coming here. It was my disposition while on earth to do all the good I could; it is my disposition now to do whatever I can for the benefit of humanity. I don't wish to distress anybody, but at the same time I wish to say to a triend of mine who was a the safety of his own life, comfort, and strength, Ask him to be more lenient with himself; from Dr. Austin.

John L. Bates.

Controlling Spirit -Mr. Chairman, we will Boston, when the times were different from what ow listen to whatever questions are before us. They are now. In fact, I can't tell where it was, but the waters were well nigh up to what you now call H crison Avenue. There was a dike there, and what was called Wheeler's Point. I can't locate myself exactly, but 't was in that part of the city that I went out. I have been gone very many years probably forty—and it is only recently that I have learned that I could come back to earth and control a medium and er that is necessary for nic. I may not have talk. It has been so much of a curiosity to me, done that which in the past may have been that I have been here everyday lately; and a gentleman who seems to be the presiding genius here, said that I could talk just as well as not. My friends are all with me — my immediate triends-so I don't see as I 've got say to anybody; but I am doing this because I wanted to see how it would sound to talk once more in the world.

I did like a dram occasionally; maybe that made medarker; but it seemed to be as if for years and years I had been sleeping, and then there seemed to be a great long dark, never-ending pine wood to go through. When I got out of that, there was a great high mountain to climb. But finally my wife Mary, and my mother, who loved me very much indeed when I was a baby, took me by the hand and led me out where it was beautiful, where everything seemed so grand and lovely. Then I knew I was saved. But I was looking for the great. Master of all, the good God who dwells in the kingdom of heaven, who was a ruler afar off. I have learned that I was mistaken—that the God that speaks through Nature is the only God for man to obey.

J. E. C.

pointment. I will not say that it is a disappointment to me in a dark way, but I will say that the light that I am gaining is a great treasure. I come here by the help of a friend whom perhaps. I have injured more than any other individual. that I ever came in contact with. She gives me strength and life. My wife Mary is with me. I ** Q = In Dr. Randelph's book, "Ravalette," it is do not wish her, whom I care for more than any statist that there is a spiritual side to the unicone on earth, to feel that I have no present in verse, separated from this side by a wall, on of terest in her welfare. I have looked at the dowhich substance souls are incarnated. On the ings at home and perfectly approve of them. in this life waiting there and ministering to its "say to my children, my adopted children, that mate here, until sometime in their future development they never need fear that I shall trouble them in opment the two will unite as a dual-soul. Please, the least; I will do all for them I can. I thank give your opinion on this subject? them, for the kind words and remembrances A.—Mr Chairman, I hone-tly and earnestly which they are giving to me, and I hope to be believe that there are individuals here that meet remembered kindly. I may have erred, yet all in earth-life who will never be separated in the mankind do dark things sometimes. I could no spiritual life, even if one goes on twenty years more help it than I could help breathing; yet I before the other. The one longest in spirit life would have told the truth, the whole truth, and will return, encourage and help draw the other nothing but the truth, could I have got at some I now say to them, Be of good cheer, for you

individuals are not rightly mated here, but go need not fear but that I shall do all I can for you. I understand and realize every sacrifice. I am glad that everything is so cheerful. I hope you may make it still more so. I don't propos to give my name, but please say that it is from J. E. C. I think they will get my letter, because they often read this paper, and I shall see that it is placed in their hands. May 28,

Susan B. Smith.

I wish you would say that Susan B. Smith, of New York City, called. I didn't always live there. I lived away out in the world, a long distance away. I lived in Brooklyn at one time, in Montreal just a little while, and away out in the country, I can't tell you where. Then I came to St. Albans, Vt., then I went to Bakerswills, and finelly I leaded in Brooklyn then be a first than I. ville, and finally I landed in Brooklyn, then In New York City. It was a hard time; everything seemed to go wrong with us, and darkness was everywhere. Nothing was light, nothing was bright, nothing was beautiful; and I was glad when the "death angel" came. I thought I was going to be annihilated; I didn't have any faith in the heroeffur, but does not follow the second of the second o in the hereafter; but a dear old friend of my mother's, a schoolmaster, came and took my hand, and said to me, "You are alive; there is no death." I was not rejoiced, but indignant, for a time, for I felt as if I wanted to die, that there was no sense in living; but I have been gradually guided and helped, and now I feel that

to live an eternal life is a great privilege.

Something seemed to make me come here today. I do n't' care whether you print my letter or not. It is a great privilege to speak through a medium. I only wish there were a hundred such places as this.

Uncle Jim.

I'm afraid, sir [to the Chairman], that I shan't be able to talk just as I want to. I haint got much to say. I bring my wife Nabby with me. My daughter Dinah she's fearfully pious. When she thinks of her mother and her father she house God with have previous term and being the she was conducted. hopes God will have mercy on 'em, and haint sent 'em to hell; yet she believes mighty strong in that place. I don't believe in it at all. I'm a Northerner, sir, yet I've got Southern blood in my veins; but I never was cast aside because my skin was darker than somebody's else. I Please say that Charles Champlain, who has body seemed to think it was just as well to be been gone but a little while, came to Boston to black as it was to be white, if everybody was day wondering what he should find; whether good. I find that it is just so here in the sprit-

get away from the white man, the black man, or the red man. I do think if there ever are any individuals come from the earth that have been treated like dogs, it is the Indians. They seem to be doing the most good for the people of earth of any; but they are banded together just now, and if the Government aint careful they will and if the Government and carry. That 's sall I've got to say. Please say it's from old Uncted Jim. May 28/4

Julia A. Withrow.

I aint much over nine years old. [To the Chairman | Can I send a letter direct, even if I can't think of everything? [Yes.] Please say it is from Julia A. Wathrow. My friends live down in Missourl. I was just going to tell you where, but I ean't think of it. I'll tell you cannot then then I be the say and a say a source of the say. To the Chairman | Are you angry with me

Alma U. Skinner.

I wish you would say that Alma U. Skinner, of Monteno, III., called to tell her friends she still lives. Dear ones, I shall be glad to meet Mr. Chairman, I am a novice, in one respect, at you. Loving hands have clasped mine, sweek, tender kisses have been given me, and I have received every affectionate caress it is possible for me to receive. I cannot tell you that which I wish to, but please let me have the privilege of coming again sometime May 31. coming again sometime

Dr. Loring.

I have not been gone a great while, but I feel t my duty to return to earth and speak as the spirit gives me utterance. I know something of medicine. I understand something of the workings of the spiritual. I return to earth not to do any individual harm, but all the good I can. I feel it a duty incumbent upon me to express my opinion that the spiritual ideas are free, honest and true. I have learned that there is no death. I have learned that that which was life to me once in the form, was simply a counterfeit of what I enjoy in spirit-life. I do not regret the past. I did what I felt to be right.

I send love to those that were near to me. Oftentimes I hear their voices singing sweet hymns of praise; oftentimes I hear her volce, tuning, as it were, sweet lays of love. No matter how it may have seemed, I loved her, I cared for her. She was very dear to me. I can only say I have found the spiritual a reality. Thank God for that, for I can work on, and learn all there is to learn. I can bring about all the powacceptable to others. I now have a work to do that no one else can do for me. Please say it is from Dr. Loring, of Providence, R. I. I passed away after getting vaccinated, with diphtheria.

William P. Allen.

William P. Allen, of Chicago, formerly of Portland, wishes to be known as an individual spirit. I am myself, and as soon as possible will meet those who have called upon me; not only that, but if they will go where spirits are materialized, I will show myself to them. May 31.

Charles H. Dunbar.

I wish you would say that Charles H. Dunbar, who has been gone some fifteen years from this life, returns again and speaks to a brother of his. If he will look out for some things which I left while on earth it will be of advantage to him. I wish he would just look out and see what is going on. If he don't choose to, all right. May 31.

Aaron.

Far back over the ancient tide of life I wanthen; but at the same time we sometimes feel that the tide of life has disfled us away and we must be resigned to it; while the glory and beau ty of the spiritual world open to us, and we enjoy it to its fullest extent. At the same time pected. In fact, it is to me, sir, a great disappoint. The reses bloomed beautifully, the daisies were there, is always a tiny string which pulls us pointment. I will not say that it is a disappoint. great immortal ones, and the sunshine of life pointed to me the way of right and truth and justice, I was willing to walk therein. I have telt the power of the great Omnipotent. I know that there is an overruling Presence who guides and guards me wherever I go. The flower blooms brightly, for there is a God-soul within it. The sun shines in its beauty and warms the earth with its love, but there must be a hand which guides

I would have all individuals stand firm and look over their lives, and see whether they are ready to become martyrs to the cross of the great truth of the life immortal. I would have them unselfish, and unfold the petal of love within their souls, and then see whether the beauty and truth of spiritual love can ever injure mankind.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRN. NARAH A. DANSKIN.

John Whitridge.

From Rhode Island, John Whitridge, in my eighty second year. Why I should attempt communicating with the denizens of earth I do not exactly understand. However, as it gives food for the spiritual mind, I will go on in the work, whether it be of advantage to others or I derive

advantage from it.

It's a knotty question. Hard to make others believe that you have the ability to communicate with them after they have full knowledge that they consigned your body to its mother earth. Truths are stubbern things, though it takes almost a century to gain acceptance of a new idea.

I was not a believer nor an investigator, nor do I pronounce myself one now. I am only doing, under the law, that which gives immortality to the sort and expansion to eternity. Wise men have told these things before, and fools have laughed at them; I am wise now unto knowledge. That knowledge being mine I wish to spread it broadcast, and if any good can be done I will be the happier for it. It any evil accrues from it I then will be disappointed. Ohl what a broad-sounding, ringing word, is disappointment! it sinks the heart of men and ofitimes makes them mad, even to the filling of a suicide's

grave.
The spirit-world has many attractions. The more we see of its beauty the more we demand, and that brings into exercise faculties which in the human brain are lying dormant.

Oh, Creator! I give thee praise, not with idle words but the feelings of my heart, with the powers of my intellect; for thou hast, through thy laws, passed me into a haven of rest-rest for the weary; for though the frame was shattered, thanks to thee, the spirit was whole. Safely housed, with all things to make me happy.

I have found no death. I have found all life and perpetual youth. So adieu till we meet

again.

Layinia Orman.

My name was Lavinia Orman. I died of consumption in my twentieth year. My father's name was John, my mother's name Eliza. I lived on South Dallas street, Baltimore. Consumption—oh, the tedious days and irksome nights through which one has to pass with dis-ease in the lungs! The fires are burning, and constantly consuming the vital forces. Decay is rapid, and pain and suffering so severe; but thanks be to the Father, after death they cease,

Now, grieve not, mother or father, or any one,

over the decayed body. Look not in my grave, for I am not there; look above and beyond, and you will in the stillness of the night hear me whisper, "Mother, I love you. I return to greet you, for the angels bid me doso." Peaceful rest, that rest which gives exercise to the mind, and makes one feel they have a duty, not only to themselves but to those whom they have left behind How grand and how beautiful is heaven! Your

sight must be velled upon first entering; you cannot look upon those you meet, for their countenances are so dazzling. Mother, this is heaven, heaven with all its beauties. Let consolation be what he beli wrapped around your heart, for I am happy in infallibility.

James Clark.

I was 51 years of age; lived on East Forty-Third street, New York, and died of Bright's disease. The grand struggle of death has been accomplished, and I stand looking out upon the vastness of creation; not that creation which was fashioned from nothing, but that which came subject to law, government and scientific regula-

Many men think that death is terrible. Not o. The transition from this life to the other is very beautiful. The rest we enjoy is so calm, so peaceful when entering on the other side of life, we scarce can realize that we ever once were mortals, subject to change and decay. Mine is no wondrous story, it is one that is being told every day. Still the minds of the human are not prepared to accept death with joyousness and thanksgiving; they weep and wail and know not what for, while the spirit stands near in its glad-someness of heart, joyous to think that it is free

All who ever knew me must acknowledge I had no fear either of this life or of the life beyond. I was beautifully welcomed on the other shores by those who once knew me. They greeted me and told me to trim my lamp and let it burn brightly. I am content, with no doubts, no fears regarding the wisdom and beneficence of the one to whom I kneel in adoration and call Father.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS

JENNIE S. RIIDD.

Eliza Connors; Annie; George L. Evans; Mary Lavalette; George Watson; Edward Darling; William B. Ashford.
Mary Doe; Erank M—n; Nancy B. Sinclair; Maurice Aborn; George Dubots; Polty Damon; Urlas Blake.
Clarissa Healey; James Hannon; Luclus P. Morse; Thomas Riley; James M. Ferris; Anonymous, Hannah Marshall; Rosina D. Wood; Dr. Maguinness; B—.

B—.
Dr. Edward Simpson: Pryor Kirk: Addle M. Vernon.
Charles D. Willis: Daniel C Smith; John D. Mears;
Felix Murray; Lewis B. Richards.
Joseph M. Shields; Hannah W. Shaw; Mamle Drew;
John; Hannah.

GIVEN THROUGH THE MEDIUMSHIP OF MRS SARAH A. DANSKIN. Jol n Patten; Mary Bliss Cleaver; Jarves Charte; Eliza beth Bray Darley.

Banner Correspondence.

Massachusetts.

MONTAGUE .- George A. Fuller, writing from the Lake Pleasant Camp Meeting grounds, under date of August 10th, says: "Last winter and spring my time was all taken up lecturing in New Hampshire, where I found the people ever ready to listen to the truths of Spiritualism, and in many places, Nashua and Milford for instance, I found the enlivening principle of our cause to be a power that was felt in every department of

After a rest of a few weeks at my home, where I could enjoy the quiet influence of farm-life, and the communion of the good and great minds of all ages through the medium of my library. by the request of our good Bro. J. B. Hatch, I started for the Lake Walden Camp-Meeting. There, where Nature has lavished nearly all her beauties, we had one of the most enjoyable and harmonious camp-meetings I ever attended. There for the first time I met Mr. Henry B. Al-len, of Amherst, Mass., formerly known as the 'Allen Boy,' the remarkable musical and physi cal medium. After he had heard me lecture, and I had visited one of his séances, we concluded that we would travel together and do what lay within our power to dispense the truths of Spir itualism and demonstrate the immortality of the soul. So I accompanied Mr. Allen to his home, where I had the privilege of attending two of his seances, one dark and one light. In the dark séance hands were felt, voices heard, the instruments discoursed fine music, and a great abundance of independent writing was obtained. In the light scance, a shawl having been pinned across the corner of the room, the dulcimer and guitar having been placed behind it, the circle was formed in front of the curtain, Mr. Allen taking his seat with us. In not more than two minutes hands appeared above the curtain, and the gultar and dulcimer gave forth most excel-lent music. I saw three different sizes of hands and one very large negro hand during the scance It should be borne in mind that Mr. Allen sat in

front of the curtain, and joined hands with the rest of the circle. I have seen a great many physical manifestations, but have never met with any as convincing as those which I have witnessed in the presence of Mr. Allen. Sunday, August 4th, I lectured in Palmer's Hall, Amherst, Mass., before quite a good audience. This being the first Spiritualist meeting ever held in this town, a great deal of interest was created, which will probably be the means

of establishing regular meetings in the place. Mr. Allen and myself are now at the Lake Pleasant Camp Meeting. When we leave this place we shall proceed direct to New Hampshire So everywhere the good work is spreading, the apgel world drawing nearer to us every day, seeking every opening channel through which they may pour out their inspiration. And the dear old Banner, always the friend of mediums, gives unto the spirit world the widest and deepest chan nel through which may sail ships of Paradise laden with messages of love from brighter shores. I hope you will ever meet with good success in your noble work."

Michigan.

PORT HURON.-N. B. Starr writes: "God bless the Banner of Light for the manly stand it has taken in defence of the poor, persecuted media of our day, who are being subjected to the accusations and machinations of investigators, whose every action demonstrates that they know no more of the laws of spirit control than a Hot-tentot knows of the integral calculus."

New York.

WESTFIELD. - Mrs. Carrie E. S. Twing writes us as follows concerning the suspicious appearances sometimes observable at séances for the materialization phenomena: "Had I seen the first time at Mrs. Seaver's in Boston what I saw the last time, and had gone away without the supreme test I received, I should have thought her sittings unreliable. The circle was large and inharmonious; the day foggy, and every spirit that presented itself looked exactly like Mrs. Seaver. I had held my spirit baby in my arms there, I had seen and conversed with a friend who passed away in Wheeling, Va., I had sev-ered locks of hair from the heads of materialized spirits, sealed them up in envelopes, and in a few days found nothing but dust there. So many proofs had I received, that I was nearly frantic when I felt a suspicion that she was personating, but when I was called to the aperture I opened the curtain and looked in, and there sat the medium

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the medium at to my head. I sat down on a such week in this Department.

We also published. We also published to train them, delighted to train them, delighted to pet them and feed them. I died very suddenly. I went to see a horse, feeling as well darkey. I've worked many a long day in the susual, when all of a sudden something started from my heart to my head. I sat down on a susual, when all of a sudden something started from my heart to my head. I sat down on a strong experience. I suppose from my heart to my head. I sat down on a strong experience in a while I liked to take just a little bit of the "oh be joyful." not enough to hurt me that once in a while I liked to take just a little bit of the "oh be joyful." not enough to hurt me that once in a while I liked to take just a little bit of the "oh be joyful." not enough to hurt me that once in a while I liked to take just a little bit of the "oh be joyful." not enough to hurt me that once in a while I liked to take just a little bit of the "oh be joyful." not enough to hurt me that once in a while I liked to take just a little bit of the "oh be joyful." not enough to hurt me that once in a while I liked to take just a little bit of the "oh be joyful." not enough to hurt me that once in a while I liked to take just a little bit of the "oh be joyful." not enough to hurt me that once in a while I liked to take just a little bit of the "oh be joyful." not enough to hurt me was so beautiful; rare flowers, crystal waters, rolling hills and flowering valleys, and howering the medium at the approach were and the companion the would not return if I could. I would not know that heaven and the companion the would not return if I could. I w

Pennsylvania.

ATHENS.-Mrs. T. R. Davis, in renewing her subscription to the Banner of Light, after taking exceptions to Mr. Poole's articles on "Trance Mediumship," says: "We should sustain our mediums—not injure them in word or deed. They are called by the spirit world to do their work in this world. The 'trance speakers' are wholly in the hands of the invisibles, so when we blame them we should remember we are throwing blame on the inhabitants of the higher life who come to teach us! Each one teaches what he believes to be truth, laying no claim to

CONNEAUTVILLE. - Abbie R. Skinner writes: "I saw, in the Banner of Light of April 6th, the spirit-message of Prof. George N. Allen, formerly of Oberlin, O. I practiced music under his instruction some time, and know his message to be characteristic of him, and have heard him speak of those identical experiences.

Ohio.

MANTUA .- A. Underhill writes: "The yearly meeting of the Spiritualists of this section of the Western Reserve was held on Sunday, Aug. 4th, in a beautiful grove at this place. It was a fine day, and the people turned out almost en Though in a rural district, it was estimated that about two thousand persons were present. The once Rev. A. J. Fishback was the principal speaker, and was listened to with the deepest interest, as he unfolded the facts and philosophy of Spiritualism, as well as the teach-ings of those who came from the other shore. Mr. Fishback is a gentleman of education, an orator, and fully comprehends the magnitude of the subject. Few men are better fitted for the rostrum, by their acquirements, and full-souled devotion to the cause they espouse The meeting was a decided success. Mr. Fishback is speaking every Sunday to large audiences, at Warren, O., at Newton Falls, at Garrettsville, and will be at Mantua Station the first Sunday in September. He is engaged for six months, to speak in the places named."

Connecticut.

POQUONOCK.—T. M. Holcomb writes as follows: "The communication published in your issue of July 27th, from Lilla, addressed to Grandma and Grandpa Clark,' and also one published some weeks since addressed to 'Uncle Theron and Aunt Hortie,' are recognized by many of her friends and associates in this place as coming from my wife's niece, Lillie A. Miller, who 'passed on 'some eight years ago, as being true and eminently characteristic of her. I will also say that the messages which have been published from time to time for the past two or three years, signed Frances A. Barnard and Frank, are true and characteristic in every respect. She was a sister in law of the writer's, and well known in this vicinity as an earnest and active worker in the cause of Spiritualism for several years before passing on."

PUBLIC MEETINGS, ETC.

Spiritual Camp-Meeting.

The Spiritualists of Western New York will hold their Annual Camp-Meeting at Lily Dale, on the island in Casadaga Lake, on the Dunkirk and Warren Raifroad, in Chautauqua Co., N. Y., commencing Friday, Sept. 6th, and continuing ten days. Speakers engaged for the term Mrs. Watson, Titusville, Pa.; Mrs. Perasail, of the West; Mr. O. P. Kellogg, of Ohlo; Judge McCormick, of Pa.; Geo. W. Taylor, and others. We expect a muterializing medium from Ohlo, and other test mediums will be in attendance. Arrangements to meet expenses have been made by taking a fee of ten cents admission daily to the grounds.

Per Order Committee Arrangements.

Northern Wisconsin Spiritual Conference. Northern Wisconsin Spiritial Conference.
The friends will please bear in mind that our next Quarterly Meeting will be held in Omroon the 6th, 7th and 6th of Soptember next. Prof. R. G. Eccles will be the speaker, which is a sufficient guarantee that the meeting will be an interesting one. All Liberalists invited to participate. Good vogal and instrumental music secured. The dining-room will be under the supervision of a compitent committee. The deliracles of the season, with the substantials, will be served at the low price of fifteen cents a seal. B. M. Brown, President.

Dr. J. C. Phillips, Secretary.

DR. J. C. PHILLIPS, Secretary.

Saranac Grove Meeting.

Saranae Grove Meeting.

E. V. Wilson, seer and speaker, will be at the Saranae (Mich.) Grove Meeting on the 2d, 24th and 25th Insts. Mrs. Wilson (Farmer Mary), and Mrs. M. Isa Porter, daughter of E. V. Wilson, will be present with song and sweet music. Saranae is on the D, and M. R. R., 25 miles east of Grind Rapids. Let the pople come out with blankets, comforters, and hampers well filled with the good things of home. Come, let us have a dorious good time. Other speakers will be present. By order of Executive Committee.

WM. HICKS, Secretary.

Friends of Human Progress.

Friends of Human Progress.

The Twenty-third A anual Meeting of the Friends of Human Progress, of North Collins, will be held in Hemlock Hall, Brant, Erle County, N. Y., commencing on the 98th day of August, and closing on the 1st day of Suptomber, opening each day at 10 o'clock, A. M., Mrs. L. A., Pearsall, of Michigan, Mrs. E. Watson, of Titusville, and others will be present as speakers. Good music will be in attendance.

LEWIS DEAN,
A. M. HAWLEY,
A. M. HAW

Grove Meeting.

Grove Meeting.

The Liberals and Spiritualists of Kalamazoo and adjoining Counties will hold a one day Grove Meeting in Judge Dyckman's beautiful Island Grove, at Schoolcraft, Mich., the last Sun' ay in August. The most eminent speakers in the field of reform will address the meeting. All rall-souls contering at this policy will run for half fare from south Bend, Ind., Battle Creek, Grand Rapids, and Surgis, Mich.

Schoolcraft, Mich.

Michigan Spiritualists and Liberalists. The Semi-Annual Meeting of the Michigan State Association of Spiritualists and Liberalists for the year 1878 will be held at Grand Rapids, commencing on Thursday, August 29th, and closing Sunday, Sept. ist. The arrangements that are being made it is hoped will make the meeting the largest liberal demonstration ever held in the State. Some of the best speakers in the Spiritual and Liberal ranks will be present. S. B. MCURACKEN, Secretary.

Maine Camp-Meeting. The Spiritualists will hold their Camp-Meeting at Etna, Penobscot Co., Maine, in D. Buswell's Grove, commencing Aug. 28th, and holding five days. Good speakers are engaged, and all are cortially invited to participate. All wishing for further information, can obtain it by addressing Daniel Buswell, of Etna. Come one and all for a good time.

Per order Committee.

Passed to Spirit-Life:

After an experience of 21 years on earth, Belle Wheeler, of Litchfield, Herkimer Co., N. Y., passed to a new and better life.

better life.

She has been tutored here from childhood in Spirit-Philosophy, and will be competent to enter an advanced class over there. But James Wheeler and wife, the father and muther, are left very lonely, she being the only child Messages now from the spirit-world to them will possess a value unknown before. The large concourse of people in attendance at the funeral testify to their social standing. O. B. Beals and A. E. Doty conducted the exercises and accompanied the friends to the resting-place of the tenement house of the departed.

Rion, N. Y.

From his home in Poquonock, Conn., July 31st, Norman Clark, aged 76 years. The funeral services were conducted by Mrs. L. L. P32-, of Hartford, and were very impressive and appropriate or the occasion. T. W. HOLCOMB.

From Portland, Me., Mr. Albert Houstin, aged 57 years. Our dear brother was a firm believer in the beautiful and valuable truths of Spiritualism. Blessed with rare mediumistic power, he with his beloved wife and daughter have long enjoyed the satisfaction of holding sweet intercourse with their loved ones in spirit-life. Being a devotes to principle, he was ever found faithful in the discharge of his official and the various other duties of life, thus securing the love and confidence of his many friends.

L. M. HANSON.

From Abington, Mass., suddenly, Mr. Nathaniel B. Ben-From Ablington, Mass., Studenty, Mr. Nathantel.

Thus another fathful pligrim has passed on, trusting and true to the beautiful truth that Spiritualism teaches. He was the first to leave the heme circle, cousisting of wife, two sons and two daughters, all partakors of the same faith. The writer was called to offer to the large gathering of friends such words of comfortas his spirit guides directed. Singing by the Lyceum Quartette. Samuel Grover.

40 Duight street, Boston. Dl

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Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School,"

Pupil of Dr. Benjamin Rush. Office, No. 701/ Saratoga Street, BALTIMORE, MD.

DURING fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeloss have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung-Healer. Prepared and Magnetized by Mrs. Danskin, is an enfalling remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH: A. DANSKIN, Baltimore, Md. March 31.

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The Celebrated Healer.

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age. sex, and a description of the case, and a P. O. Order for \$5.00, or more, according to means. In most cases one lotter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1.00 a sheet. Post-Office address, Yorkers, N. Y. July 6.

Dr. F. L. H. Willis

May be Addressed till further notice GLENORA, YATES CO., N.Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knewledge with keen and searching Clairvoyance.

Dr. Willis claims especials kill in treating all diseases of the blood and nervous system. Cancers, Scrofula in sill its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by hissystem of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References.

July 6.

DR.C. D. JENKINS.

Astrologer,

MEMBER OF THE MERCURII, AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science. TERMS.

The Scientific Wonder! THE PLANCHETTE.

CCIENCE is unable to explain the mysterious perform ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at tany. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. An investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

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Or Psychometrical Delineation of Character.

M. R.S. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their antegraph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in pastand and poculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniculy married. Full delineation, \$2,00, and four 3-cent stamps, Address, MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, July 6. White Water, Walworth Co., Wis.

THE Boston Investigator,

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year.
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Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J.P.MENDUM.

Investigator Office.

Paine Memorial,

Boston, Mass.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to MR. W. H. HARRISON, Secret Russell street, Bloomsbury, London, is \$3,75, or through Messrs, COLBY & RICH, Banner of Light office, Boston, \$4,00.

THE E. M. INFIRMARY Is the oally characted non-sectarian institution in the world where the sick of scute and chronic diseases, male or tennie, can be treated and cured by the combined elements of Electro-Medical science in 365 forms. This will perfect a cure when hope has departed. Important information in package sent free. Call or address S. YOIKK, M. D., in charge.

MRS. R. H. YORK, Matron, Lewiston, Me., 24 Park street, P. O. Box 868.

ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

Jan. 5.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and advanced any along. sed envelope. JUHN M. BPEAR, 2210 Mt. Vernon st., Philadelphia.

PHOTOGRAPHS

COL. ROBT. G. INGERSOLL We have received from the studio of Mr. Barony, of New York City, an excellent photograph likeness of Col. Robt. G. INGERBOLL, the celebrated lecturer. Cabinet, 33 cents; Carte de Visite, 20 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Photographs of E. H. Heywood.

Fine Photographs of Mr. E. H. Heywood may be had at thits office. Imperials, 35 cents; Carte de Visire, 25 cents. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston.

JOHN WETHERBEE would like for a new persons freedome enterprise, which will be remunerative and he will take the risk. See or address him for particulars. Office 18 Old State House, Boston. ANGIE MUNN-GLOVER, Test Medium and Soul Reader, with advice. Terms: By letter handwriting, with \$1 and stamp-d addressed envelope. 50 West State street, Springfield, Mass.

3x*-Aug. 24.

NEW GOSPEL OF HEALTH,

Containing seven sections on Vital Magnetism and
illustrated manipulations, by DR. STONE. For sale
at this office. Price \$1,25; cloth-bound copies, \$2,50. Sent
by express only.

Mediums in Boston.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. HOSE desiring a Medical Diagnosis of Disease, will please euclose \$1,00, a lock of hair, a return postage up, and the address, and state sex and age. All Mediative the differential of the state of the

MRS. E. A. CUTTING has taken rooms at 52 MAS. E. A. COTTING has taken rooms at 52 M Village street, Boston, where she will continue her business as Healing Medium. She has been very successful in her specialties. Laddes suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cutting gives Vapor and Medicated Baths at her house or at the residences of patients.

Mirs. M. J. Folsom, M EDICAL MEDIUM. Many remarkable cures have through her. Office 329 Tremont street, Boston, Mass. July 13.

DR. H. B. STORER. OFFICE 29 Indiana Place, Boston. Psychometric examination of disease 41. Remedies adapted to cure all forms of disease, sent to all parts of the country.

April 20. – 3m

I. P. GREENLEAF, Medical Clairvoyant and Homeopathic Physician.

Office at 8½ Montgomery Place, Room 4, Boston, Mass Aug 3.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 130 West Brook-ine street, St. Elmo, Sulte 1, Boston. Hours 9 to 4.

THE GREAT ENGLISH SEER AND ASTROLOGER answers all questions, 6 for 50 cents, Life-writing, 41,00—write or call. Lucky numbers given. DR. LAMBERT, 51 Indiana Place, Boston, Mass. Aug. 17,-6w*

MRS. V. M. GEORGE Will give Magnetic Treatment at her office, Room No. 814 Montgomery Place, Boston. Aug. 3. MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-136 Castle st. Mear 390 Tremont st. 13w°-July 6.

ELECTRO MAGNETIC PHYSICIAN, 6 Hamilton Piace, opp. Park-st. Church. Electrical Vapor Batus.

MRS. A. C. SYLANDS,
HEALING PHYSICIAN, will treat patients at their
homes, or at her rooms, 18 Milford str- et, Boston, Office hours 9 to 12, 1 to 5,
2v*-Aug. 17.

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AUGUSTIA DWINELLS, Clairvoyant, April 6.—6m

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Banner of Light.

BOSTON, SATURDAY, AUGUST 24, 1878.

Lake Pleasant Camp-Meeting

Successful Opening of the Fifth Annual Assembly -A Multitude of Tents and Cottages-The Array of Media-Distriguished Guests from all Parts of the Country-Notes.

That Spiritualism is a growing power in this country, no one can deny who is at all familiar with the sale of its literature, and the marvels of he had come to the conclusion that there was a consummation. Camp Meetings may be cited. The Lake Pleasant gatherings have accomplished a great deal in this direction. The meeting this in life. He is carrying a basket up stairs; he falls over backward. He was from Bangor, Maine. readers of the Brancher Light have been made

The opening day, Aug. 11th, was most auspleious. The attendance was large, and the adspicious. The attendance was large, and use and the series were of a high order. Dr. John H. Curry the help of Christ could that preparation be trief, of Boston, made the opening speech. He gave a comprehensive summary of the early let me say, 'One of you' Pomerov. Swan L. days of spiritualism, and then in most beautiful danguage referred to Lake Pleasant and the camp.

"The was Secretary of the above Society."

camp.
Mr. Giles B. Stebbins, of Michigan, followed with a scholarly address of the a tyance which

enthusins in on the part of his hearers.

The expresses of the day closed with a superb-sacred concert—by the Fitchburg Band—The management are to be congratulated on the sucess of the opening day.

The specches presented through the week were

full of interest. Mr Stephins delivered avery able address on the 10%. Mr Henry C. Luil. speke on the 10th; his theme was "Progress in Spiritualism." Mrs. Aldry N. Barnham lee tuted on the 15 h. Mrs. S.A. Byrnes snow, of Chicopee, Mass, spoke on the feth, to

annis and corradns. The writer took a stroll over the entire grounds, and was sufprised to see, the large number of and was surprised to see the large number of recognized. Levi Chronich, of New York City, tents and contages of Lake Pleasant is a living annichment himself. Seed he was engaged in the city and the order with the city and the contage of the conta city, and the order which prevails is most favorably acommented upon by all who visit the

Mrs. Dave upport Blanch as an art urbant at the runs, and looks behind. She steps on the front Camp. She son medium of great celebrity, and of her dress. A train of our comes up. Strikes no doubt her seconds will be part to attended, down the girls. The picture vanismes. Go back Mr. Davenport, father of the obligation Daven-port Brothers, will have entire charge of the sec

H. B. Aller, known as the "Atten Boy," is on-

Mrs. Citshman, non-bal med um, techolding so-

Among others may be mentioned Mrs. Wests at Anomy others may be incompared Mrs. Wests at the people expressed great satisfaction and ingle, Washington, D. C., Miss Failerton, Dr. L., trains welld, and as evening came on the Band Moulton, Troo, N. V., Carrie, E. S., Twing, the give a satisfaction, which filled the woods famous within greating, of Westfield, N. Y., and within boly, or the strains of misle flatted in Dr. W. A. Towne, healer, N. et al., N. H. (2008) upon the large contributions meeting held in the P. Prop. VI

Boston, and then over the Fredward was to 20 to "Goofige A. Farler, of Sherborn, Mass., delive-Boston, and then over the Fredburg road. Now, cred a very able becomes on Sturrlay, in place of had those good people been traders of the Bin. (D. R. T. Hallock, who was mable to attend, over or Light, then was I have known that the Mrs. Carrie E. S. Twing is here, and fully or way to Lake the as an was a latter white the happed with sitters. Her health is much better this to Boston was the way help a world. trip to Boston would have been avoided

Moral's Never he caught in such a diamina by her controls in the statisfaction is given be not subscribing for the Receiver on Eight.

They speakers for Against 25 will be id.

Frank Beyer and Coplary B Lynn, to be id.

Onset Boy Camp-Meeting Report.

bound or ber 17th; Cop is B Lann 28 b, Mrs | 10 bos p² so thins arrived at the camp on N. J. T. Breghand Co. J. Frank Bryter; 30 b, T. Tarsday, and in the aftergroundiscoursed at J. M. P. Mrs. 199. Coc., H. H. Brown, sans. Translay, and in the aftergroundiscoursed at day, 8 pt. 19, J. M. P. de's P. of William D. n. 2 the Pavalon, which was filled with attentive

CENTER PREASANT - ADDITIONAL.

The Conjetence meetings are an inchense success. Every attention, and evening they are thronged with proposition. Mrs. Abbie N. Barnham presided at one Saturday night, at which five two cottages and tents occupied Sunday; and still the came is growing. One thousand people camped on the grounds Saturday night, and six thousand people came in on the trains and in wagons: At the morning bectures Sunday, Mrs. Fanny Davis Smith, of Brandon, Va., addressed the yest audience, which nearly need the saidittorium. J. Frank Baxter, C. P. Longley, Charles W. Su'livan, Charles Day, Frank Beals, Mrs. | Mary Hawks and Miss. Hattie C. Dver, sang a beautiful piece (words and music by C. P. Langley,), entitled P.Oar, Beautiful Home, Above," The Estenburg Band rendered, with other pieces a new variation of "Nearer, My God, to Thee," which the band sung affid played, producing a novel and delightful effect. Mrs. Smith's address was upon the new truth that had so ne to the world in the Modern Spiritual Pailosophy Her style of address was pleasing, language pol-

Anos, that two years only M. East Chemist, a against sentementarism in presenting the carons young fady whose father and mether passed on of in cliumship; and finally, in assuming that it before, names Charles and Julia; Ella diel at is a foregone conclusion that Spiritualism will Lunenburg, Mass., April 15t. 1871. The third supplied Christianity. His vigorous address was was Silvia Mann, of Dericht, Mass., an old will receive it

Jehovah, and contrasted the ideas of the uncients on the geography of fur earth, their "seven by official goods of the Deity, with the enlightened views of the present age. His thome was "Spiritualiam as the New Motive in Morals." He considered the Roman, Grecian, Arabic, and earnest and truthful remarks.] Hebraic theology all about the same. Men thate their gods according to their own conceptions. He agreed with Henry C. Wright that "an hon-est God was the noblest work of man." We had ext food was she homest work or main. We had exploded the old astronomy, and we were now exploding the old theology. He bilieved in carried terror to many, made Saturday night "speaking the whole truth, whether God helped him or not." Every wave of thought lifted hu. manity to a higher level on the shore of time, and the kind of Gods a people made was the mark of the progress of that people. The false theology of the past still lingered in our civilization, and was the cause of the disintegrating of present society. He feared bloodshed in America if liberal ideas did not rapidly lodge in the minds of

He would tear out of the mind of the age the

the close of his powerful address.

The tests by Baxter followed, and the vast concourse waited with breathless attention to listen.

Baxter said, "I wanted to take the hand of Brother-Longley while singing. The spirit says, 'Oh, thank him for me!' He asks if any one knows E. D. Thayer, died at the age of fifteen or sixteen, five years ago last June, at Munson. Brother Longley ought to know him. Brother Longley rose, and said he did not remember him. A gentleman rose and said he knew him, and that he did live in the edge of Monson, Mass.

its phenomena. The inflaence of the spiritual better way to live than to be always seeking for platform never was greater than at the present time. As a valuable auxiliary in securing this way. This was recognized by many, who said time. As a valuable auxiliary in securing this he was known there as Penny Evans, because he would pinch a cent.
"I see a house, with a man in it well advanced

year bids fair to surpass its producessors. The over backward the was from I think, draws a readers of the Brinerac Light have been made chair, kneels and prays. Over him I see, March familiar with all items of progress in connection (17th, 1869). He says: Remember that in the with the grounds.

The opening day, Aug. 11th, was nost an experience to die. Such was the tenor of my thought. I strove to be prepared to die; it was my theme.' 'I believed that only through

'I see a woman; a lady some twenty-six or, twent; seven years of age; full form; long fress; with a scholarly address sent the a syange sound had been made from old Puritan ideas. He was a beautiful, band over her forenear, and sound a more than usually in earnest, and evoked great brilliant star in it. Annie Bessie Hink Hink think that is a constant of his hearers than the foreness of the control of his hearers. The control of the control of his hearers than the control of the control of his hearers. porth 5 h of June last. The spirit stops. Now R. The comes to Brother Wheeler; puts its hand on his sue. shoulder. Bessie - Annie W. - Annie Wilson Wheeler. I see two hands, they are far apart. Newton, at the other, N B. These

spirits belong to Bro. Whoeler."
Wheeler arose and said that Bessie was his wite. She deed on the 14 of June, 1856, and his daughter, Annie Wilson Wheeler, died on, the 5 b of Jane, 1866 | One at New II (ford, Mass., the other at Newton - It was a great test to him,

tor very few people in the world knew what his daughter's middle name was. Joseph Pope Darling gave his have, and was manufacture of the destroys. Recognized.

MI bity:

Mrs. Dave reports Planets, as an attendant at the runs, and holds belond. She start toll which. She amp. She had not of around a plant or a bridge, I wan't tell which. She I see two gerls ficking and laughing; one looks that ben years a to be more. These were schooling that Deerlie'd, Lizze, Brown, George Brown, for Whately. Deethey brow? Bayter: I think it was the release of a date. She can over the deedle, saying a Two get there, first." [This was acknowledged to be correct.]

A nest tests produced as protound impression, AP a neighbor Apressed great satisfaction. The dining ball the day was a white one in the Among the many distrigueshed guess are the galender of Lake Persont Sundays. The coming week will be a greatione, and next Sanday, Col Jones Unea, N. Y.; Mr. and Mr. Shum, when Baxter and Lyint speak, the public exway, Mr. and Mrs. Dables, Mr. and Mrs. Dane, pectation will be very high. Our good Father forth, of Physicketh a Street Burnham, White Lewistins been quite ill for a week, but under forth, of Pfradelpha, two Rurnham, White maintie, Come Mrs Wilder's and son, Kentucky the successful treatment of Dr. W. A. Towne, Mr. Buddington tather of H. A. Buddington, Scenetary of the Association.

Thanks are due C. C. Hoywood, Usq. the able and of the interpretate of the Problem of the Earlier and of the interpretation of the Problem of the Earlier and refused in mentality, he is proving himself a popular and successful healer, and getting process from several of the first When will people learn y fedom." A party left to open up fifty across the more land, called Who Syracuse, N. Y., for Like Pea, into a few days Highlands, Jis across the moith of the Like, ago, At Albany some open told the friends that the way to reach Like Peasant was to go to "Googa A" Faller of Sparkers. Many the Boston, and then over the Englands of the Congretation of Sparkers.

chan asud, and excellent satisfaction is given by

Crience lideners, as he familiarly contrasted old times with new-the in urown sis, bigotry and intolerance of the prevailing spirit in New England when he was a boy, citing pertinent illustrations, with the liberalizing influence, of modern thought and investigation. Mr. Stebbins is a fountain of philosophical thought, historical fact minutes' speeches were given, and every minute stountain of philosophical thought, historical fact was filled. There were two hundred and twentys and illustrative ancedote, and never falls to inspire a broad and catholic appreciation of the

law of progress as manifested in all history. Cephus B; Lynnialso returned from a trip, to Like Pleasant, and the Conference on Friday morning was participated in by both these gentiemen, by Mr. Patney and Mr. Davis of New York, Mr. Joslin of Providence, and Mrs. Cole .. man of New York. Of course it was exceedingly interesting, and the experience narrated by Mrs. Coleman, a taly of noble presence, dignity, and culture, of interviews with the materialized spirits of Rembrandt, Rabons and Raphael at Moravia, and with John Kong at London, made a profound impression in favor of the much con-troverted fact of materialization.

On Fordiy afternoon Mr. Lynn delivered a sharp, critical and discriminating, address, upon Her style of anoness was peasing, magazing pro-ished and ornate; and the donstrations given the present status and essential work of Spiritu-with nice discriminations, while the body of alism, a ning to give the views of the progress-thought was worthy the occasion. Grand sense live wing of the movement. Its victories were thought was worthy the occasion. tences, filled with inspiration, tell from her electromytests am az lealing scientists, a powerful quent lips, and at the close of her successful disappliform, prolific literature, and emancipation course the hearty elapping of hands evinced the from personal leadership. Spiritualists should pleasure of the and hence, a pleasure of the archemoty.

J. Frank Bexter gave four descriptions of egidism which assumes that the process of the spirits in his well known memory Mary Stat- world is in the castoly of some "ism"; also tuck, died two years old; M. Eda Glichrist, a against sentimentalism in presenting the claims

was Silvia Mann, of Dorifold, Masse, an old lady. The fourth, Capt Hoseph Upton, who added at Fitchherry, by a tail from a lot; in a barn.

Mrs. Corey; of that city, thought it was from a load of hay, but the spirit corrected her, insisting that it was from a lot in a barn.

The afternoon lecture was by E1/8. Wheeler, of Philadelphia. The authence was still larger than in the morning. Mr. Wheeler gave a searching and tretchant criticism on the Jewish Jehovah, and contrasted the ideas of the anneients. dould be read, and the many excellent represented on this ground at the bookstore of Dr. Storer, should be thoroughly studied. [Your reporter hopes to acknowledge an increased sale of these viluable works, as a result of these

> The deluge of rain on Friday night, which also continued on Saturday, disappointed a large number who purposed visiting the grounds. Torrents of rain, blinding flishes of lightning and thunderous peals that shook the cottages and

were disappointed, as a great day and crowd was

The Cape train ran from Provincetown as advertised, but few dared to trust the hope of a fair day; and although a large company assem-bled considering the weather, the two admirable lectures of the day were missed by thousands who hoped to have been present. One thing is certain, the whole community along the Cape belief in total deprayity. We should strip ourselves are becoming pervated by an interest in the from prejudice and each live up to his highest great questions discussed on this ground. The

thought. Mr. Wheeler was roundly cheered at | lectures already given have excited much com-

ment, and favorable appreciation.

Mr. Giles B. Stebbins spoke an hour, holding the close attention of the audience to the end. He spoke of hospitality to both worlds as a valuable method of getting truth. The transfiguration of New England from its primitive wildness to its present beauty and wealth, was a miracle greater than those of Bible days, and that was wrought by man. The study of man and his relations—of magnetism, clairvoyance, the laws of positive and negative control and of spirit intercepts. spirit intercourse-was needed for safety from temptation, and for a better conduct of life. Theological dogmatism is "the sin against the Holy Ghost," a crime against humanity, and drives people to atheism and materialism by its false views of God and man. The spiritual movement, with its facts, its philosophy; and its natural religion, is to light up this life with the glory of the life beyond. Giving just credit to other liberal movements, and grateful to the past for the rich heritage it has left us, the spiritual movement is the grandest and most significant event of our day. Let us be worthy of it, and keep an eye single to truth. These are but a few points of his excellent address.

To an audience largely increased in the after noon, C. B. Lynn spoke on "The Spiritual Idea." This idea was larger than any definition. must guard against hastening too quickly to formulate the new. Sectarianism has been the curse of the world. History is full of valuable lessons for us on this point. All the faiths have failed to reach their ideals, hence narrowness has ensued. We must not surrender ourselves_un-thinkingly to physical science as such, as a finality in the world of thought. All secular advancement in its last analysis has its roots in the spir itual impulse. The spiritual idea was the only cosmical thome. He closed his brilliant lecture by an eloquent appeal for independence and vigor of personal thought, which ultimately leads to

the attainment of truth.

In the evening, Mr. G. W. Penniman, a Globe reporter sojourning here for a few days, gave a temperance address, combined with an appeal to that they may become a power for good in the land, which was well received; followed by Mrs.

M. S. Townsend Wood.
It is expected that "special trains will run from the Cape next Sunday,

(From the London Spire salist, Aug. 24, 1878.). PERMANENT "MIRACLE" FOR PUB-LIC EXAMINATION.

Solid objects have not unfrequently been passed through other solid objects at scances, but the evidence of the fact has hitherto been limit. ed to the weight of the testimony of the wit-pesses. One of the lest of the well-authenti-cited cases occurred with the Hon. Alexandre Aksakof, of St. Petersburg, during his last visit in diameter, was "tillicaded" on his arm by spirits, while he held the hand of Mr. Williams; the medium. As this was done in the dark, he took off the ring when a light was struck; then, by permission of the spirits, grasped the hand of Mr. Williams again, teed the wrists of the joined hands together in a secure way with tape, then put out the light, and asked the spirits to thread the ting on his arm once more. This they did. M. Aksakof next took the ring off his arm in the light, and asked Mr. Williams if he might keep it ; permission to retain the ring as ev dence of its homogeneousness was given, and it

was taken by M. Aksakof to St. Petersburg.
For some three or four years past various Spir-Itualists have occasionally taken solid rings, turned out of different kinds of wood, to scances in the hope of getting them interlinked, because the accomplishment of such a feat being beyond the power of man, the rings themselves would be permanent evidence of the reality of the manifestation, and to error arising in human testimony could affect the result. But the manifestation was not obtained, and this raised the by pothesis whether it was not a matter of necessits that one of the substances used in the pre-

nature that no mortal could have made them without having free ands of the cord to pass through the preparatory loops. The knots cannot now be untied without first cutting the cord. In this experiment solid matter was passed through solid matter, no portion of which be-

longed to a living organism.

Since then Professor Zöllner has obtained more remarkable results still, which, however, we are not at liberty to publish, in deference to his expressed desire that they shall first be made known in the second volume of his book now in

But last Saturday a result which crowns all was obtained in London, a ring of solid natural ivory being linked by spirits into a ring of wood.

Mr. Julius Gillis, of Wassill O trow, 1st Line No. 36, St. Petersburg, having recently been convinced of the reality of spiritual phenomena by Henry Slade, has since been traveling in Europe to see all the additional manifestations he could. He recently came to London from Leipzig, where he had attended some of Professor Zöllner's séances, and he placed himself in communication with a well-known Spiritualist, Herr Christian Reimers, of 47 Mornington-road, N. W. Mr. Reimers then kindly gave time and attention, and introduced him to various mediums and their séances. Mr. Gillis brought some solid rings to the scances with him; one of them was of ivory, the others made in unbroken pieces of various woods, and he wanted any two of these interlinked. This feat was not accomplished at the earlier scances, although he witnessed other manifestations of a remarkable kind. But last Saturday morning, at a dark seance at which the four mediums-Mr. Williams, Mr. Rita, Mr. Herne and Mrs. Herne were present, in addition to the two investigators, Mr. Gillis and Herr Relmers-the ring of ivory, which Mr. Gillis had brought with him from the Continent, was linked into a ring of wood.

At 1:15 p. m. after the scance was over, the two witnesses brought the interlinked rings to Mr. Harrison at *The Spiritualist* office. Inspection in strong daylight failed to show any trace of a joint, even as fine as a hair line, in either of the rings. The one ring was of finely polished natural ivery; the other a common wooden curtain ring, varnished, with the natural grain of the wood everywhere clearly visible. Mr. Gillis left the same afternoon for Leipzig with the rings, where the best thing which he could do with them would be to have a thin shaving taken off one side of each, all the way round, in the presence of all the Professors at the University, who could then submit to microscopic observation the two annular areas laid bare. No artificial joint could escape detection beneath such microscopic exami-nation, and the continuity of the cellular fabric of both wood and livory could be ocularly traced. But so far as critical observation without the aid of a microscope can give information, there is no doubt that the two solid rings have been inter-

linked.
When Mr. Gillis left The Spiritualist office, he sent a telegram to Professor Zöllner, of which the following is a translation:

"After getting in former sittings direct writing; and three knots like yours in an endless cord, I have just had my ivory ring interlinked in a wooden one. Julius Gillis, from St. Petersburg. In the presence of the mediums Mr. Williams, Mr. and Mrs. Herne and Mr. Rita, with the additional presence of Mr. Christian Reimers."

This is the second great new scientific phenomenon observed this year, which ought to have been first published in the Philosophical Transactions of the Riyal Society, but which is missing BANNER OF LIGHT.

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from those pages in consequence of the neglect of public and scientific duty on the part of the society in not investigating psychic phenomena, where "the harvest is plentiful," and only waltin the attainment of truth.

In the evening, Mr. G. W. Penniman, a Globe eporter sojourning here for a few days, gave a emperance address, combined with an appeal to compare the nobler career of life, but they may become a power for good in the lattice which was well received; followed by Mrs. strong physical manifestations that at times it amounts but to forty or fifty pounds, as indicated by automatic self registering apparatus. Whatever theory anybody may apply to the phenomenon, the observed fact is of transcendent inter-

The circumstance is significant, and will long discredit English science, that when the rings were interlinked they were at once taken to the SOLID BING OF INDEX AND A SOLID RING OF WOOD INTERLANGED BY SPIRITS WITHOUT SCIENTIFIC BORNESS OF MATTER THROUGH MATTER.

THROUGH MATTER

Mr. Gillis and Herr Christian Reimers had the rings photographed, true size, before they were taken to Leipzig, and one of the prints can be seen at The Spiritualist Branch Office. Although the photographing is not of the worst quality, neither is it of the best, for at the top of the pic-ture, are faint line markings, due to the projectдевакот, от St. Petersburg, during his last visit ing edge of the "dipper" having caused the nitate of silver solution to play in unequal streams in diameter (no. 2017).

into the bath

The word "miracle" at the beginning of this article is not used in the sense that there is any infraction of law in the interlinked rings place nomenon. Natural laws, negovern spiritual phenomena. Natural laws, not yet understood,

NOTES OF A SOUTHERN LECTURING TOUR.

BY CAPT. H. H. BROWN.

Fo the Editor of the Banner of Light:

I reported our trip from Memphis, Tenn., in January. Since then we have passed through Arkansas, one of the first States in the Union for natural advantages; but alas! It is at present mostly a State of latent power. I could not, although I sent out many letters, arrange for spiritual lectures in the State. I found less of a liberal element there than in any State in the thirty I have been in. I was at work in the State one month, speaking mostly on the Finan-

cial Question, except six lectures at Clarendon, and one at Brinkley.

In Texas, at Terrell and Dallas, we gave a course of lectures in March and in July. The former town, on the Texas Pacific Railroad, lies in the middle of the country. sity that one of the substances used in the prescrittation of the phenomenon should be, like the
human arm, a portion of a living organism.

The human arm, a portion of a living organism.

The human arm, a portion of a living organism.

The human arm, a portion of a living organism.

The Syntharist, Herr Zö hier, Professor of Asstronomy at L. ipz's University, obtained in broaddayight four knots upon an endless cord in the
pressure for the results and Dallas, we gave a
course of lectures in March and in July. The
former town, on the Texas Pacific Railroad, lies
in the midst of a beautiful section of the country
—one that for natural advantages I have never
seen surpassed; a country that, like the most
of Northern Texas, offers great inducements to
the immittee.

The Texas, at Terrell and Dallas, we gave a
course of lectures in March and in July. The
former town, on the Texas Pacific Railroad, lies
in the mid is as capable of being acquired as geometry,
arithmetic, or any other science. There is also
of Northern Texas, offers great inducements to
the immittee.

The Texas are people born skilled in the art of casting a horoscope or calculating a nativity. It is a study,
and is as capable of being acquired as geometry,
arithmetic, or any other science. There is also
of Northern Texas, offers great inducements to
the immittee. presence of Henry Slade, whose hands were in the immigrant; where corn, wheat and cotton, sight all the time. The knots were of such a and all Northern fruits and many of the Southern grow side by side. But a small liberal element is here, and that is of Northern birth.

Dallas is a city of 20,000 inhabitants, and yet but six years old. We had a grand reception there. A strong liberal element exists here, that needs to be utilized. A society of sixty was formed as an experiment, and there is a strong desire on the part of many to arrange for regular lectures.

Waco is another fine city—one of the great cotton marts of Northern Texas. Here we found a large liberal element, and our lectures were well attended.

Marlin and Byran are both small towns, but gave us good houses. All it needs here, as in many another place, is sacrifice for a little while on the part of speakers and friends of the cause,

to give it a sure footing. At Hempstead we met the fierce opposition of the Church; but Col. Wm. L. Booth, President of the Texas Association, and his sons, stood nobly by us, and the foe was routed. All the threats, menaces, &c., have recoiled upon the

utterers. Americans love fair play, and when appealed to in its name, ever respond. Benham has a spiritual library, the property of the Association, which is doing a good work. Our two lectures, owing to insufficient advertising and Easter festivities, were only fairly atbut exhibited an excellent element to

work with. Houston has a strong infidel and spiritualistic element. A course of six lectures was well supported, though there were many counter attractions. But few towns have a more solid, influential and liberal element, and were they as true to the cause as I would like, they would sustain

regular meetings.
Galveston has a Spiritual Society, which has rented a hall and nicely fitted it up. Much credit is due to the few who, in the midst of so much discouragement, have kept their Society alive. Galveston is a strongly Catholic town, with a very hard element upon which to make any impression. Our visit was very pleasant, and the attendance upon our lectures gradually increased, and we left there with regret.

Mrs. S. A. Talbot speaks each Sabbath for the Society. During our stay she visited Shrevesport, La., speaking for the Society there, and and they report good work done by her.

New Orleans gave us a grand reception. The Society there has an energetic board of directors, and the prospects now are that they will open a vigorous campaign against old Orthodoxy early in the fall ϵ Shrevesport, the second city of importance in

Louisiana, has a fine Society and a commodious hall. We had two engagements here and excellent audiences. The friends here, as elsewhere in the South, made our visit so pleasant that it was with regret we turned our faces northward, and we anticipate a pleasant renewal of all these associations the coming fall and winter.

Bushnell and Vermont, Ill., have each a strong liberal element, and we always have a good audience at each place.
At Galesburg, Ill., we met the hardest element

that we have encountered in all our lecture experiences. So thoroughly is the city under the Church influence that, though our meetings were engineered by prominent and respected citizens, well advertised and on Sunday, in the finest hall in the city, the people would not turn out. The shadow of two sectarian colleges par-

alyzed them.
We arrived in Michigan August 2d, after an absence of eight months. During this time I have given five addresses every week, and opened

ing reapers. I see many that might work wait-

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due to the singing of my companion, Mr. Van-dercook, who has brought in to them the great harmonizer, music. He can sing himself into the hearts of the people easily; it is slow work to do so by preaching. Let us have music.

"Astrology and Evolution."

To the Editor of the Banner of Light: An article upon "Astrology and Evolution."

in a recent issue of your paper, seems to point toward what may be a closer attention to Planetary Influence among thinking people than has been paid for several centuries back. The theory of astrology rests upon this: can we calculate from our knowledge of the solar system, and the effects of the sun, moon and other planets upon earth and man, with suffi ient accuracy to establish rules? and if so, do these rules repeat themselves in affairs of life? This can only be known by actual experiment and test. It must be admitted that the relative positions of the heavenly bodies affect men with the same proportionate influence that they affect the animal and vegetable world; and if so, then is not this subject to investigation and knowledge, just to that limit that we can understand the heavenly bodies, their qualities and aspects? To what state of perfection this can be brought, I do not venture to assert. Can you limit the culture of the human mind? or say so far you shall or can study, and no further?

Astrology teaches that from a careful estimate of the ruling powers of light, and a knowledge of their brarings, certain effects must be inevitable-based upon the laws of evolution in nature. and also the rotations of the celestial bodies. It teaches that we can estimate from cause to effect. and with just that accuracy that we can acquire knowledge in any matter. People are not born educated in law, or versed in history; neither are people born skilled in the art of casting a ho-

Were the principles of astrology combined under some name that did not bring to the public mind such a catalogue of superstition and inherited disbelief, instead of being scoffed at, it would be courted and studied.

Many of the predictions of the late Thomas Lister have been verified in public affairs; many more are vet to be proven by time.

The matter of truth in this Planetary theory is a question of investigation and test, the same as clairvoyance and Spiritualism, but the true astrology combines all that is imparted from the heavenly bodies, including whatever makes man what he is, and all that tends to affect the world and worldly matters. GEORGE GREGGS,

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New Publications. THE BENNETT-TEED DISCUSSION is a book made up of a certain number of controversial letters which appeared in the columns of the Truth-Seeker, exchanged between Mr. D. M. Bennett, its editor, and Mr. C. R. R. Teed The proposition discussed was this: Jesus Christ is not only divine, but is the Lord God, Creator of heaven and earth. The affirmative is argued by Tood, the negative by Bennett. This was the only proposition debated between them. Mr. Bennett says that complaints came in from a l quarters, asking that the discussion be discontinned and that the space be occupied with something more interesting. He evidently supposes it may interest readers in the present form more than he confesses it did in the olumns of his paper.

AUNT PATTY'S SCRAP-BAG Is a favorite among the late Caroline Lee Hentz's stories, and has enjoyed a popularity equal to that of "Linds" and "Rena," by the same author. It is a surpassingly well-told story, and carries with it a healthy and natural moral. The style is of the author's best, which is always pure and simple. The "Scrap Bag" is reckoned among the enduring things in American literature. It makes a stout and handsome volame, and is published as the twentieth of their Dollar-Series, by T. B. Peterson & Brothers, Philadelphia. THE DANCE OF DEATH, by William Herman, is a pow-

erful tirade against dancing, which has been performed by the author as a duty. By dancing he means waitzing, and he spares no severity of language in its condemnation.

A new thing under the sun is "Buddhism and Christianity Face to Face; or an Oral Discussion between Rev. Migettuwatte, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, held at Pantura, Ceylon," with an introduction and annotation, by J. M. Peebles. It is a mosthopeful sign of the times that the religions of the Old World are beginning to appear to us in representations of believers in them. Too long we have been obliged to see them solely in books written by those who approached them from without, and could hardly help being more or less prejudiced against them. Now that men from the inside are beginning to speak, we may hope to get much nearer the truth about them. We venture to say that the ordinary reader will get more information about what is the real spirit and essence of Buddhism, and how it compares and essence of Buddhism, and now it compares and contrasts with Christianity, by reading this little book (costing only a half-dollar), than he can obtain from any other half dozen volumes in the English language. It is for sale by Colby & Rich, Boston.—The Pamphlet Mission, Robert Collyer, et als., publishers, Chicago, Rl.

GOOD DISINFECTANTS. - No. 6. - Suevern's Mass is composed of 100 parts of slaked lime, 15 parts chloride of magnesium dissolved in water.

—Herald of Health.